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American Board of Commissioners for Foreign Missions.

LETTER FROM DR. ANDERSON.—No. 4.

ALEPPO, SYRIA, OCTOBER 15, 1855.

Secretaries of the American Board of Commissioners for Foreign Missions.

Dear Brethren :—Beirut has increased much in size since I was there, eleven years ago. The swell of land, occupied by houses and gardens, forms a large segment of a circle; and a rare scene of quiet beauty, as our vessel lay in the centre of the arch, spread out around us. The mission families had not yet returned from the mountains; but Dr. Smith was there, to receive me with the cordiality of an old acquaintance, as was Mr. Ford, from the Aleppo station, who had come in anticipation of my arrival to attend the mission meeting. The afternoon of Tuesday, September 18, saw us all on horseback, climbing the rough sides of Lebanon to B'hamdûn, some four thousand feet above the sea. It was too high and cold for me, just come from the torrid zone; and I was glad, after a day or two, to descend a thousand feet to Abeih, where our meeting was to be held. There we devoted a week to business, all the members being present except Mr. Eddy, who was too far north to come.

It was an excellent meeting. The brethren acted with entire unanimity; and the results were important. I was specially struck with the ripeness of the field, as compared with the time of my former visit. The whole of Lebanon south of Kesrowan, the Maronite country, is ready for occupation; and the mission actually divided it into seven districts, each with its metes and bounds, and each to be occupied and cultivated by a missionary, with the help of native preachers and pastors. Tripoli, north of Beirut, and Hama, between Damascus and Aleppo, form the centres of two other districts. These will each require two missionaries for the present; so that our complement of missionaries for this mission will be eleven, besides Mr. Calhoun, the principal of the seminary for preachers, Dr. Smith, whose chief responsibility is to be for the Arabic translation of the Scriptures, and Mr. Hurter, who has charge of the printing establishment.

The mission has arranged that Messrs. Ford and Eddy remove from Aleppo, the former to Beirut, for which station Providence has been long preparing him, and the latter to Kefr Shema, on the western slope of Lebanon. Mr. Whiting goes

from Beirût, for which his health is inadequate, to Abeih;* and Mr. Bird, who is making good progress in Arabic preaching, goes from Abeih to form a new station at Der el Komr, the most important geographical centre on this part of the mountains. Hasbeiya is also to have a missionary at an early day. Mr. Wilson goes to Homs, to which he was designated some time since, and where he has a hired house; and Mr. Lyons will remove to Tripoli. Messrs. Thomson and Van Dyck continue the cultivation of their extensive and promising field; and Mr. Benton will labor in and around B'hamdûn.

The seminary at Abeih is making fine progress in its appropriate work; and the new Arabic version of the Scriptures bids fair to meet the views and wants of all classes of Protestant laborers. The mission has provided that the female seminary, when resumed, shall occupy some moderate elevation on the mountains, and shall be strictly an institution for raising up missionary helpers. It is also the judgment of the mission that churches should be formed, wherever there is a suitable number of persons, and should have native pastors as soon as possible. I am much interested and encouraged by what I have seen in this mission; and I cannot but hope that the set time to favor it has come.

While in India, and afterwards at Alexandria, I received letters urging me to visit Aintab on my way home. I then felt constrained to reply that I could neither take the time, nor incur the exposure. Before leaving Beirût, however, I found reason for changing my mind; and I also concluded to take Kessab on my route. Mr. Calhoun required a journey for his health, and consented to accompany me; and we were also to have Mr. Ford with us as far as Aleppo. Every week a steamer, French or Austrian, touches both ways at the principal ports along the coast.

Our landing was at Ladakia, the port of entrance for the Nusaireyeh. At night we pitched our tent near a Nusaireyeh village, at the foot of the mountains, as degraded as any I had seen in India. Next day, among the mountains, we encountered a storm of rain; and so we did at night, in our tent, far up. This was the "former" or "early" rain, softening the ground for the plough and seed. On the third day, it was interesting to trace the ancient Antioch road across these mountains, and to see the skillful grading, in the belief that Paul, Barnabas and Peter traveled here, and admired these wild and beautiful scenes.

Mount Cassius lifted his bold summit directly between us and the sea, when we left this road for Kessab. We were then in a valley; and for an hour or more we had to climb hill after hill, seeing nothing of our village till we were just upon it. Mr. Ford had been expected by the good people for several days, and they gave him a most cordial welcome. Our worthy host, Mukdassy Hanna, though not the head-man of the Protestant community, is one of its most influential members. He appears, indeed, to have been the first one moved by the truth; and the cause stands connected with what was really the commencement of the Armenian reformation, at Beirût, some six or seven and twenty years ago. An Armenian watchmaker was then and there awakened, and removed soon after to Antioch, where he suffered persecution. He was well known to Hanna; and his Kessab friend, indignant on hearing of his new religious experience, went down to Antioch to reclaim him from his errors. "I did not succeed," said the good old man, "but was myself silenced, and became an inquirer." The impression upon him was lasting; for when the Aleppo station was formed, Hanna went to that city, and besought that

* Dr. Anderson heard of the death of Mr. Whiting about four weeks after the date of this letter.

some one would come over to Kessab and help them. Mr. Ford made the first visit in 1850, accompanied by a native brother; and he has repeated his visits a number of times. Mr. Schneider has been there twice, once accompanied by Mrs. Schneider; and Mr. Crane, Mr. Ladd, Dr. Pratt, and Mr. Benton, have each been there once. The church was formed by Mr. Ladd in the spring of 1853; and it now contains fifty members, thirty-six males and fourteen females. The Protestant community numbers fifty-five families and about two hundred and fifty individuals, which is a sixth part of the entire population. What a result! And with how little missionary labor has it been effected, the nearest missionary being eighty miles distant!

In the evening, Mr. Ford preached in Turkish, preparatory to the Lord's supper. The room, provided by the people for public worship, will hold two hundred; and it was well filled, the audience sitting on mats. The women occupied a slightly raised floor in the rear, with only a partial separation from the men. Sabbath morning the more intelligent men assembled for conversation, at the house of our native friend. Our leading object was to counteract a desponding tendency, that had come on the community from their being so much without the presence and labors of a missionary, and so long without a native pastor. They have now the prospect of an excellent pastor from Aintab in the spring. They ask also for a missionary to reside among them. This, we told them, could not be; their missionary will reside at Antioch. I was sorry to learn that some young men were growing ambitious and restive. It was even necessary for the church to suspend three of them from church privileges during this visit. As a whole, however, the church seemed to be in a healthy state; far more so than we had reason to expect. The Sabbath audiences were full to overflowing; and at the Lord's table I felt that the body of believers before me was one of the most signal trophies of divine grace, considering all the circumstances, to be found in the world. The evening was devoted to a statement of the progress of Christ's kingdom in India and elsewhere.

Our tent was spread upon the flat roof. Looking out, on Monday morning, the scene was pleasing. Kessab is at the head of a long valley, cultivated with the mulberry, fig, pear, vine, and wheat, with a large Turkish town at the further end. Beyond lies a bed of mountains, with a remoter range, the continuation of Lebanon, resting against the eastern sky. Spurs from Mount Cassius form the valley; and the bald summit of the mountain itself rises behind, conspicuous above all others. About a dozen of the native brethren accompanied us on our way, and parted from us with much apparent feeling. Our host was on his mule, and went farther; at length he left us, to meet us no more in this world. Our baggage horses missed the road; and after half an hour I sat down (to wait for them) on a hill commanding a view of Kessab, and reflected on the scene before me. There lay the village under the mountain; and there was the valley descending from it, with its fields separated by walls of stone, like some of the more favored portions of New England. No Moslem resides there; and not a few of the favored inhabitants worship the Lord Jesus in spirit and in truth. Paul perhaps preached there, while sojourning at Antioch; and there he may have planted a Christian church. Christ has a people there. None of the learned, rich, or great, are among them. Rude and simple mountaineers as they are, with nothing to commend them to our affection but the image of Christ impressed by the Holy Ghost upon their hearts, we can and do love them. Ye children of our common Father! Disciples of our common Lord, chosen in him before the foundations of the world! We welcome

you to a full and cordial fellowship in all the blessings of the glorious gospel. May the Great and Good Shepherd take care of you!

Our descent to the Orontes occupied the entire day; and we were weary when we spread our tent, after dark, near its rapid stream. We had a distinct view, in our descent, of the site of Seleucia, where the Apostle to the Gentiles embarked on his first foreign mission. Next day we passed through the ancient Daphne, with fountains bursting from the hill-sides, and clothing them with trees and verdure. The fountain nearest the city is a curiosity, from the rush of waters and the noise of cascades. It is significantly called the "house of waters."

What shall I say of Antioch? Its population is twenty thousand. Perhaps two thousand are Christians; the rest are Moslems and Nusaireyeh. The site of the ancient city south of the Orontes, where it is not occupied by houses, is covered over with gardens; and, surveying it from the hill above, I thought it the finest in Syria. It is reputed healthy; and now, as in primitive times, it ought to be a missionary centre for Kessab, Bitias and other villages, not easily looked after from Aintab, Aleppo and Homs. Indeed, following the indications of Providence in relation to Kessab, we ought perhaps to place a missionary here, before we locate one at Aleppo. In the evening we met some eighteen or twenty Protestants for conference and devotional exercises. Only four of them were residents of Antioch. What a contrast to that meeting, in this same city, when "there were in the church that was at Antioch certain prophets and teachers, as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the Tetrach, and Saul!"

From hence to Aleppo is a journey of two days and a half, reckoning a day's journey at about twenty miles. The whole of our first day was spent in crossing the great, rich plain of Antioch. We traveled on horses; and never since leaving home have I suffered so much from exposure to the heat; for in India we traveled usually by night. We were nearly overpowered when we reached El Hairem, on the farther side. This celebrated fortress, a lofty mound encased in hewn stone, and crowned with walls and towers, fell into Moslem hands twelve hundred years ago. What a population, to be defeated, or to be awed into obedience, was there around this plain and among these hills when it was built! Northern Syria is a country of deep and painful interest, from the multitude of its ruined and utterly deserted towns. We were passing them continually during our second day. The historian of the Roman empire reckons the number of villages existing in Syria, besides walled cities, at sixty thousand, when the great Mogul destroyer carried fire and sword through the whole land, some four and a half centuries ago. You see the remains of them in every stage of decay and desolation, but often with the walls of houses standing; and the sad thought comes over you, By what process were these enduring habitations, these numerous villages, these fertile regions, stripped of their population? Some of the villages have been partially rebuilt; and there you see the wealth and durable masonry of ancient times in striking contrast with modern poverty and degradation. With protection for industry and property, the country is still capable of supporting a vast population. And this it will do, when the gospel shall have gained the ascendancy.

Aleppo lies in a valley, through which there runs a small stream, brought by an artificial channel fifty or sixty miles from a river near Aintab, which flows into the Euphrates. The Aleppo gardens border on this. The city is well built for these oriental regions. The fortress, constructed like the one at El Hairem, is much larger, and has more historical importance.

The most interesting duty to be performed here was to aid in reconciling the native church to the removal of Messrs. Ford and Eddy to the southern field. The case was explained at a meeting of about twenty persons. Two evenings later, they presented their objections in a written but temperate form. Again was the case explained more fully. The result was highly creditable to their judgment and piety. They said, "The will of the Lord be done." A native preacher will be placed here immediately, one, if possible, who may become pastor of the church. The removal of the two brethren to a part of the field where they can use their Arabic, to far greater advantage, will make it easy for the Turkish-speaking portion of the Armenian mission to spread itself over this country. Already it supplies the native laborers for Killis, Bitias, Antioch, Kessab and Oorfa.

As ever, most truly yours, R. ANDERSON.

LETTER FROM DR. ANDERSON.—No. 5.

AINTAB, SYRIA, OCTOBER 27, 1855.

Secretaries of the American Board of Commissioners for Foreign Missions.

Dear Brethren:—Leaving Aleppo on Wednesday, October 17, I arrived here on Friday, Mr. Calhoun being still my companion. Our route, the first day, was over a broad plain, apparently a continuation of that of Antioch, though on a higher level, and extending to the Euphrates. The second day, when among the hills, we were assailed by two mounted robbers; but the brave Egyptian soldier, sent by the government for our protection, made demonstrations which led them to draw off; and we saw them no more. We were thankful for our deliverance. A little past noon, on the third day, five or six miles from Aintab at least, a score of native brethren met us on horseback, with Messrs. Schneider, Pratt and Beebe. Their cordial greetings affected us. When we set forward, our native brethren preceded us, singing the hymn in Turkish,

"How sweet the name of Jesus sounds," &c.

And sweetly it did sound from such voices, as we rode along. Just before reaching the city, they again sang,

"When I behold the wondrous cross
On which the Prince of glory died," &c.

We soon felt ourselves to be in one of the great centres of missionary influence; and every hour has strengthened this impression. Kessab is but an outpost to Aintab.

Not enduring the fatigues of traveling as I once could, Saturday was a day of comparative rest. We went up, however, to see the new Protestant church. I say "up;" for Aintab is built upon three hills, rising from a valley, and running east and west. The central hill is somewhat less elevated than the others; and our church, almost the crowning structure thereon, is seen in all directions. It is the first church of the Protestant community built in the Turkish empire under an imperial firman. This was obtained with difficulty, as you know, and not until Russian armies had entered the Turkish dominions. The building is of stone, with alternate layers of white and black, and is eighty-two feet by fifty-nine. It has a gallery on three sides, and will seat fifteen hundred persons. The gallery is not yet used. The church was opened for worship on the first Sabbath of the year, and is among the monuments of the grace of God in this city.

We went also to visit the old place of worship, not far distant, with which our

good people in America have become so well acquainted. The additions have been removed; but it required no great effort of the imagination to restore the building, in all its inconvenient proportions, and with its exposures to the summer heat and winter rains. Yet "every thing is beautiful in its time;" nor do I think it would have been best for the cause here, to have had the present edifice at an earlier day. In nothing have we been more prone to err in missions, than in building houses for public worship in advance of the real necessity. Rather, for many reasons, let the demand press upon the supply.

Sabbath was to us a great day. The bright beams of the sun were attempered by the autumnal breezes; and the surrounding stillness, owing to the absence of business from this part of the town, allowed us the full enjoyment of our hallowed privileges. First came the Sabbath school of sixty boys and seventy-six girls, superintended by a native theological student from Marash, (which is becoming a station of great promise,) and taught by six males and nine females from the native church, Mrs. Schneider and Mrs. Pratt having each a class of the older girls. The dress, order and manner of the school were all that could be expected, and even more.

Mr. Calhoun and myself next went to Dr. Pratt's Bible-class of fourteen pious women, the élite of the congregation. They met in a house adjoining the church, belonging to Vartenna, a "mother in Israel," one of the only two women in the congregation able to read when the station was commenced. She has a benevolent countenance and decided manner. She supports herself by her needle, and gives gratuitous instruction to fifty girls, in part from the old Armenians. Having no children, she has bequeathed her house to the new community. When we entered, the class was seated on mats around the small room, three with infants in their arms. "Welcome," said one of them, as we took our seats on the low divan in the corner. Dr. Pratt, interpreting the salutation, said it expressed the feeling of them all. It was a beautiful sight. Their lesson was in the eleventh chapter of Romans, beginning at the thirteenth verse; and each had a Turkish New Testament before her. Their complexions were equal to those of our own fair countrywomen; and intelligence and amiable feelings were written on their countenances. Their lesson suggested the inquiry, which they proposed, whether I had met with Jews anywhere in my travels. They felt an interest in God's ancient people. The olive tree grows in this region, and they entered into the Apostle's illustration. They described themselves as wild olive branches from the mountains, and said they had no occasion for boasting. This class is one of the jewels in this crown of glory. Most of the members have been long under instruction. Mrs. Schneider had them in her Bible-class, before visiting America. She has now another Bible-class of about the same number, which she instructs after going through with her class in the Sabbath school.

Public worship commenced at eleven. Here we saw an audience of seven hundred people, all seated upon matting on the ground floor. The lower part of the church was well filled, the women being under the gallery on the north side, and rather crowded, and the men, composing two-thirds of the audience, occupying the rest of the space. The men took off their slippers as they entered, and deposited them on shelves made in the wall under the windows; and the women did the same with their loose yellow boots. The dress was entirely oriental. With the males there was considerable variety, with a taste for strong colors; but the whole person of the female, including the head and part of the face, was covered with a well-adjusted white muslin, as large as a sheet, which is supposed to be the veil worn by

Rebecca, Ruth, and other women of ancient times in this part of the world. I found it hard to realize that the large audience before me was actually Protestant. Such, no doubt, is the fact, excepting the few strangers. Mr. Schneider preached from Rev. v. 12, "Worthy is the Lamb," etc., with animation and feeling. The aspect of the audience was eminently Christian. They also gave good attention in the afternoon, when most of my own discourse, kindly interpreted by Dr. Pratt, was composed of facts illustrating the recent progress of Christ's kingdom. That is a kingdom in whose prosperity not a few of the hearers had a deep sympathy.

On my way from church, I was interested to perceive how exactly Mr. Calhoun's feelings tallied with my own. Neither of us has heretofore realized the greatness of the work here; and now the appropriate emotions found no easy utterance. The results would have seemed great, after the labors of an age; and scarcely nine years have elapsed since the first missionary visit was made by Mr. Van Lennep, and scarcely eight since Mr. Johnston was expelled from the place with tumult and stoning. The history of the work dates back, indeed, to the year 1844, when the late Dr. Azariah Smith, a model of missionary self-consecration, returning from Mosul, met an Armenian priest on the Euphrates going to Aintab, and gave him a New Testament. The same year he sent Bedros Vartebed into the region with books. Two years later, Mr. Thomson, of the Syria mission, visited Aleppo, and had a correspondence with the Aintab inquirers. Mr. Van Lennep's visit was in the spring of 1847. Mr. Johnston came in September, and remained until he was ordered away by the government at the close of the year. Dr. Smith arrived in the same month; and, being a physician, and the cholera beginning to prevail, he was enabled to hold his ground. He left in March, 1848, and Mr. Schneider came in May, and remained till autumn. Dr. Smith took up his permanent abode here at that time, and Mr. Schneider the next spring. Mr. Crane came in December, 1850, Dr. Pratt in March, 1853, and Mr. Nutting in May. A church of eight members was formed by Dr. Smith in January, 1848. The stated congregation did not rise in that year to one hundred; and at the commencement it was less than forty.

What hath God wrought! The church now numbers one hundred and fifty-seven members, forty-nine of them females. The usual congregation is six or seven hundred. The Protestant community, which had only fifty adult members or tax-payers in 1848, now numbers 249;* and there are 203 families, with 849 persons. The adults are 473, and children 376. Intemperance, once a prevailing vice, is excluded from this community. The extravagant expenses of marriages, entailing debt and misery on families, are shut out by rule. It is becoming more and more evident that Protestantism is favorable to intelligence, honesty and thrift. Great pains have been used, and successfully I should think, to preserve the church pure. Considering its numbers, intelligence and property, it is one of the most efficient of churches. Five of its members are nearly or quite prepared for ordination as pastors; and a score of preaching members have been employed the past year in Aintab, Marash, Adana, Killis, Bitias, Antioch, Kessab, Aleppo, Oorfa, and Birijik. And this in a church so lately gathered out of the deepest spiritual darkness! How I shall be affected by my contemplated visit to Constantinople, I do not know; but with my past opportunities for observation, which have not been limited, I have seen no such manifestation of the grace of God as I find here. I feel, as Mr. Calhoun says he does, that "the half was not told me."

* There are 406 names of tax-payers on the Protestant books; but 157 are "half Protestants." Their names are there for convenience in paying taxes.

With one practice on the Sabbath, I am specially pleased. It is the reading of the Scriptures aloud in the church, by a good reader, to such as are present to hear in the interval of worship. Among the notices given from the pulpit, Sabbath afternoon, was one for a meeting of the women who have learned or are learning to read, and of the school children, to be held on Friday. This meeting presented the work in another of its phases. One hundred and fifty women were present, chiefly wives and mothers, some of them from the old Armenians; and to these were added more than two hundred children of both sexes from the schools, about one-third of whom are from the old community. I did my best to encourage the women in their upward progress to their proper place in the great Protestant family. For the special benefit of the children, I also stated some facts illustrative of idolatry in India; and an Armenian woman, not numbered with the Protestants, came to Mrs. Schneider in tears after the meeting, saying that she had never heard of such things before.

Many will be interested to know that about forty of the children who have learned to read, are employed in teaching married women, going to their houses for the purpose, and receiving a para (one-tenth of a cent) for each lesson. Some of them earn four or five paras a day in this manner, a lesson occupying about half an hour. The children complain that their pupils sometimes keep them too long. Mrs. Schneider, who has the department of women and children mainly under her care, says the money thus earned by the children is frequently bestowed in charity. She also says that very few of the female members of the church decline leading in prayer, when called upon to do so, in their female meetings.

The selectmen of the Protestant community, the officers of the church, and the advanced class in theology, called at different times; but I content myself with mentioning the fact. Calls were made by us on the present and former governors of the city, and on the leading man in the council, which were well received. Two half days in the week were devoted to an examination of five of the more advanced theological students for licensure as preachers of the gospel. It was virtually an examination of candidates for the pastoral office, each being really in view for some particular church. We all took much delight in this; for some of those churches are even now suffering for want of pastors. Each man seemed raised up by Providence for his several post. The religious experience of most of them was in some respects worthy of particular notice. Among the prevailing vices of the Armenians of this region is intemperance; and one of the most promising of these young men had been a drunkard. I have already remarked that the Protestant community, as such, is a temperance body; and the manner of this young man's recovery, by means of the gospel, furnished a thrilling narrative. Their convictions of sin, and indeed their general experience, accorded with the Calvinistic standard.

The earliest convert among them possesses a strong mind, and became an enthusiastic student of the Epistle to the Romans, under Mr. Johnston's guidance. That Epistle is now a favorite with all. They appeared to have a strong relish for the "strong meat" of the gospel, and answered well on decrees, election, redemption, and justification. When new ideas were suggested on these subjects, in the course of the examination, they seized upon them with intelligent discrimination and evident pleasure. Their education having been wholly in this inland country, they are saved from new and unsuitable habits, and their humility and good common sense give promise of long continued usefulness. They have a good foundation, in their religious experience and the direction which has been given to their minds,

for becoming sound, practical theologians and preachers. None of us doubted that the Holy Ghost required them to be separated for the work of the ministry. Their names are Kara Kricor, Polat Avadis, Nazar, Adadoor, and Nerso. The less advanced classes contain eight students, and the churches of this region may easily supply more.

Yet the horizon, even here, is not altogether without clouds. Prosperity has its dangers. The Aintab congregation is five or six times larger than the church, and it is generally regarded in the congregation as honorable to belong to it. Then there are remains of old ideas and feelings, as to the mysterious efficacy of baptism and the Lord's supper. The church, therefore, is like a dam pressed by a flood of waters; and one of the tasks and trials of missionary life here is to keep out unworthy persons; and it requires no small amount of judgment and firmness to do this. I apprehend, also, that some difficulties may arise before the rights of property in the new church edifice are finally and satisfactorily settled. Our conferences on these and other subjects were full of interest, and led to results which the brethren regarded as ample compensation for the expense of time and money occasioned by our visit.

The city of Antioch, once numbering its hundreds of thousands, was long one of the grand centres of the Christian world. For ages past, Aleppo has been the prominent city of northern Syria. But the present Christian centre of this part of Syria is Aintab. For this section of country, it is the Antioch of our day. The members of the church would perhaps be lightly esteemed by the more polished Aleppines, and still more in the great metropolis; but they are chosen of God, a royal priesthood, and are a blessing to thousands.

Affectionately yours,

R. ANDERSON.

LETTER FROM DR. ANDERSON.—No. 6.

ALEPPO, SYRIA, NOVEMBER 14, 1855.

Secretaries of the American Board of Commissioners for Foreign Missions.

Dear Brethren:—We spent two Sabbaths at Aintab. The audience on the second Sabbath, both parts of the day, seemed to be even larger than it had been on the first. Dr. Pratt preached in the morning; and the apparent attention was as good as is often seen in our best congregations. They sing only one part; but the singing was congregational, and decidedly good. In the afternoon, we had the happiness of uniting with all our brethren here in celebrating the Lord's supper. The members of the church were seated in front, around the table. The communion service occupied the whole time, and was a season never to be forgotten.

On Monday morning, after traveling an hour from Aintab, we turned aside into a grove, near a small stream, and were commended to God in prayer by our beloved fellow-laborers of the mission, and perhaps a dozen of our Aintab brethren, who had accompanied us so far on our way. That grove, that running brook, the fervent and affectionate prayer of Mr. Schneider, and the warm adieu, gave us new strength and courage for our journey.

As ever, most truly yours,

R. ANDERSON.

INTELLIGENCE FROM THE MISSIONS.

Ascension Island.

JOURNAL OF DR. GULICK.

ANOTHER journal has been received from Dr. Gulick. It is a record of the incidents of a single month, April 12 to May 11, 1855. A few extracts will show the nature of the work, which the Lord has called our missionaries to undertake at Ascension Island.

Perplexed, but not in Despair.

April 12. Our shipping-season has closed, to our great joy. Twenty-one vessels have entered the ports of this tribe, and twenty have visited those of Kiti; a greater number than have ever before touched here in one season of seven months. Bonatik harbor has been most resorted to, without doubt, because there is no missionary influence there to check licentiousness. The moral influence of these ships is disastrous in the extreme; it saddens our hearts inexpressibly.

18. On the 15th instant, a note was received by our Ishipau, written by some foreigner in poor English for the Nanakin of Kiti, challenging the Matalanim King and chiefs to a pitched battle at Panian Island yesterday. The Ishipau came from Aru, the extreme north of the tribe, and immediately sent for me to read the letter. He said he did not desire any fighting; for it was useless, and only served to depopulate the island. It was arranged that I should return to my house, and immediately write a reply of peace. A messenger was to call in the course of an hour to start with it for Kiti. He soon came, saying I need not write, for certain of the high chiefs had arrived at the Ishipau's, and desired him to permit fighting. Our hearts were heavy; and we put up many prayers that evening that our influence might yet secure peace, notwithstanding all the improbabilities. The next morning I wrote a letter, more for the purpose of showing the Ishipau what I would have sent, than from an expectation that it really would be sent. I was late, and a great feast was in progress before I reached the King. I handed him the letter; and he asked me to read it. He was pleased with it, and was ready to sign his cross! I had so little expectation of this, that I had not taken pen

and ink with me. We sent immediately for them; the King signed; and a messenger was dispatched to Kiti. To-day the messenger returns with a note from the Kiti Nanakin, saying there shall be no more fighting; that he and the Ishipau will be friends as long as they live! It is received with great satisfaction by the people of this tribe; and I venture to hope that it is a real peace. No avā has been sent from Kiti; for the Nanakin says it is unnecessary, as they are now adopting the white man's methods.

Daily Routine.

The subjoined extract will introduce the reader to the life of a missionary in Micronesia.

30. Before breakfast, I labored in my garden. Soon after breakfast, a chief of the Wanega tribe called, who is for a few days visiting our Ishipau. With some parade he introduced his four wives, who had come to hear Mrs. Gulick play on the melodeon. He is a man of the older stamp, and is related by marriage to the Ishipau of our tribe. During the prevalence of the small-pox, he came to the Nanakin of this tribe for permission to shoot me. I paid him some attention, showing him pictures, and making them introductory to religious conversation. He tried to turn off every thing with a smile, or an unmeaning exclamation of wonder. I particularly urged him to cease ministering to Bonabe "spirits," lest God should be angry with him. He is himself a priest. It was very difficult to keep up conversation with him; and after finding that I could not with profit continue the interview, I made him a present of ten sticks of sugar-cane; whereupon he soon left.

I then walked a mile to attend upon the Ishipau, as I do every day. He has come to live near me, that I may cure him, if possible. He ought to have done this long ago. He was so ill to-day that there was no opportunity for conversation. On my return, I found a young chief of the tribe at my house, who had brought a string of fish, and desired me to bleed him in mere anticipation of sickness. He is an intelligent man, and has none of the boyish pride of some. The subject of drunkenness became the principal topic of a prolonged conversation. It struck him forcibly to be shown the pre-

cise passages of Scripture, though he could not read them, where drunkards are excluded from heaven. It was an argument which he could appreciate, that God was the true "Spirit," his teachings being good, while the professed teachings of Bonabe "spirits" are wicked. I presented him with several sticks of cane, as I do to chiefs of any rank who call upon me.

After supper, a couple of neighbors sat on the grass near my window, and I rehearsed the conversations of the day, thus in effect re-preaching the truth. So we "preach" and "teach." Since the first novelty of our Sabbath services has worn off, the natives do not attend. In the evening I wrote in the Bonabe tongue what may hereafter assist us in preparing needful works for the people.

This is a fair specimen, Dr. Gulick says, of his present manner of life. "We are often cast down," he adds, "that we can effect no more. May we not hope, however, that even such labors will hereafter be blessed to the conversion of souls?"

Prospect of Peace.

May 11. Yesterday Mr. Sturges brought a note, signed by the Kiti Nanakin, and addressed to our Ishipau, proposing that they should meet to-morrow for peaceable conference at the confines of the two tribes. The suggestion was from Mr. Sturges; but it was adopted by the Nanakin with considerable zeal. Our Ishipau seemed to be pleased with the proposition; but he said that his sickness would prevent his acceptance for the present. He desired me to write to the Nanakin for him, saying that when he should have improved in health, they would make some such arrangement for exchanging feasts. The meeting and feasting together of the high chiefs of two tribes is regarded here as the highest possible ratification of peace. The chiefs of Kiti and Matalanim have not met, save in battle, for nearly twenty years.

Dr. Gulick has not the fullest confidence in the pacific intentions of these Bonabe chiefs; but he hopes that the Lord will keep them from the shedding of blood.

Gaboon.

VISIT OF MESSRS. BUSHNELL AND ADAMS TO SHIKANI TOWNS.

It was reported last summer that two of the leading Shikanis, Bong and Banda, were about

to transfer their followers to a district seven miles below N'engen'enge, where there had been previously but three Shikani towns of ordinary size. The professed object of this removal was greater security; it was strongly suspected, however, that the real object was to monopolize the trade between the mouth of the Gaboon and the interior. As there had been some dissatisfaction expressed with the course pursued by the missionaries, in visiting the Pangwes to the neglect of the intermediate towns, Messrs. Bushnell and Adams resolved to seek an interview, on the 13th of July, with the head-men whose names have just been mentioned. The last named brother has given a brief account of this excursion.

Bong was found at Okâlâ, five miles below N'engen'enge, making preparations for his removal. "He is decidedly," Mr. Adams says, "the most intelligent and capable man in the region; and he also exerts a wider influence than any other, only two being named as his equals in any respect; and this is on account of their age and the reputation of their towns, rather than because of any personal abilities. The few moments which we spent in his company, showed him quite equal to his reputation. His projecting brow and steady eye indicated a degree of discernment and decision of character altogether unusual among this people."

As most of the inhabitants of Okâlâ were at their new town, our brethren soon proceeded down the river to the Nyambi district, where Bong and Banda are intending to concentrate their followers. They were welcomed by Peto, a head-man residing there; and the gospel was proclaimed to an assembly of twenty-five or thirty. The subject of education was discussed; and Peto promised that a large number of scholars should attend school, if a teacher were sent to his district. He also promised to send a boy to the N'engen'enge boarding-school, expressing some distrust, however, of the Bakélés.

Passing down the river a short distance, Messrs. Bushnell and Adams came to the lowest of the Nyambi towns, where they found Banda "already on the ground preparing for his new residence." "He is the warrior of the river," Mr. Adams says, "our Africaner, a stout-built man of perhaps thirty years of age, evidently full of fire and love for daring adventures. He showed us a wound on his arm, received in a recent encounter; yet he condemned wars as strongly as we do, artfully laying the blame of his contests upon others. For several years he has been at the disposal of persons imagining themselves wronged, but too cowardly to risk their lives in enforcing their rights or obtaining revenge. He has recently been engaged in several expeditions to the Okâi creek, under various pretences, but in reality to carry out a

plan of these Shikanyes for breaking up the trade with Pangwes in the interior. Several towns have been attacked; one has been burned; and a number of persons have fallen. The remainder of the people have fled, leaving but one town, Olandebenk. This has been a severe blow to that station."

Banda appeared to be quite friendly to the missionaries, as did the Ntymbi people generally. He also urged the establishment of a school, and promised to send a boy to Nöngöngö. A place was pointed out, which Boeg and Banda wish to have occupied as a station or out-station. Mr. Adams thinks that if their desires could be gratified, "the influence of the mission might be sufficient to control the turbulent elements."

This brother returned to Nöngöngö, deeply impressed with the extent of the field which is accessible from that single point. He has visited thirty Baké towns and five Pangwe towns, all within one hour's row of the station. A single tide would carry a missionary to a far greater number. There is a great work to be done, therefore; and the blessing of the Lord is urgently needed. Many have heard the gospel; very few, however, have manifested any abiding interest in it.

VISIT OF MESSRS. PRESTON AND ADAMS TO THE PANGWES.

It is well known that our brethren of the Gaboon mission are very anxious to extend their operations to the Pangwes, a numerous and powerful tribe, that is steadily pressing onward in the hope of soon reaching the Atlantic shore. Messrs. Preston and Adams, in particular, have had their thoughts and wishes turned very much in this direction; and they are endeavoring to qualify themselves to speak to this people in their own tongue.

On the 4th of September, they went to visit a large Pangwe encampment, assembled in the neighborhood of some salt springs; and Mr. Adams has furnished a description of the journey. Having ascended the Nkâm about six miles, they entered Mbanga creek, "hitherto unvisited." After rowing half an hour in a northerly direction, they arrived at a small Pangwe town, which was said to be the nearest to the springs. From this point they proceeded on foot. After a walk of an hour and a half, they were gladdened by the sight of a dense smoke rising above the trees; and soon the "hum of human voices" indicated their approach to a busy multitude. Mr. Adams continues his narrative as follows.

A slight turn in the path brought us at once in view of the encampment, a

sight readily reminding us of American scenes, such as the peddlers' booths and shanties at a general muster or cattle show. A space of two acres or more was densely packed, as only Africans are able to do it, with slightly built booths, generally open on all sides but one, covered with bamboo thatch, the only house-roofing material used in the region, and crowded with Pangwe beds and shallow brass pans, the latter containing boiling salt water. At once the cry of "Mintanga" was shouted through the place; and, before we could find our way a couple of rods to the nearest spring, we were completely hemmed in by the natives, each vying with the rest in getting the best view of us. We had come intending to examine the springs and place with some care; but the thronging numbers prevented every thing beyond a hasty inspection. We found them to be merely pits, six or eight feet in depth, and one-third full of strong salt water. We willingly left them, however, to gaze at the surrounding crowd.

A few had seen Mr. Preston in his numerous excursions among the Pangwes; but probably not one in ten had ever beheld a white man before. They were gathered from towns which were thirty, forty, and fifty miles distant; and some perhaps came still further. Several were pointed out from this or that town, fifty or more miles in the interior, which we had heard of, but as yet had been unable to reach. The variety of complexion presented to us was quite an object of curiosity. Some were of a jet black. Others, with their braids of soft hair one and a half or two feet in length, might easily be mistaken for quadroons. The ordinary shade of these Africans serves to conceal in a measure their want of cleanliness; but the complexion of some whom we now saw, was so light as to expose their unwashed bodies, quite to their disadvantage.

As to the number present in the encampment, we could form but an imperfect idea. In one shanty, about twenty feet long, we counted seven beds, on some of which those who had watched the salt-boilers the night previous, were sleeping. Many were thus sleeping whom we did not see; whilst others were away, gathering wood, or bringing food from neighboring towns. From what we had learned before going there, we found that only a few of the most stirring and active men, with their women, come to the springs. In a few days they make all the salt which they need; and, re-

turning, they leave their places to others yet unsupplied. The season for boiling salt commences about the first of August, and continues some two months. During that time, we may safely conclude that thousands, from all the towns in a wide circuit, come to the springs for a week or more; and they are the most promising persons whom the towns contain.

Our emotions, as we gazed on the crowd, cannot well be appreciated, except by those standing where we stood. Here were representatives from all the wide field upon which we were just entering. A few weeks spent here will break down the heathen prejudices, not of a single town, but a whole region of country. Here the protracted labor of becoming acquainted with the people of town after town, in a wide district, is condensed into a few weeks; and it is performed in circumstances the most favorable. Here was a fountain into whose waters bread could be cast, to be returned with its increase from the whole surrounding country. What a Moorfield is before us! But where is Whitefield or Wesley to declare the words of eternal life? As yet, none professing love for the Bible can more than lisp a few words in their language.

Returning to the Pangwe town on Mbangwa creek, Messrs. Preston and Adams were told by the head-man that his people and many others were to unite, and build a large town on the Nkâmâ; and he importuned the missionaries to take up their abode at this point. "Had we a score of laborers," Mr. Adams writes, "all ready to gather the harvest, abundant fields could at once be found for them."

Syria.

LETTER FROM MR. SMITH, NOVEMBER 12, 1855.

Death of Mr. Whiting.

THE present letter describes the last sickness and death of a most excellent missionary. Though brief, it is comprehensive, bringing distinctly before us the most important facts connected with his transfer to a higher service.

A pillar has fallen in our mission. Our beloved brother Whiting sleeps by the side of Fisk and other dear ones, in our little cemetery. His sainted spirit left us on the morning of the 8th, after

scarcely forty-eight hours' sickness. A few weeks ago, he had a slight course of fever in the mountain, which left him a good deal enfeebled. On the 30th of October, he came down with his family, in order to remove his furniture to Abeih, to which station he had been recently transferred. The cholera had already appeared at Beirût; but it was in a mild form, carrying off not more than three or four a day, chiefly Moslems, who take few precautions, and rarely use medicines. All of us thought there was but little danger. On the 6th, however, our brother was attacked early in the morning by symptoms which, though not unusual with him, led him to use the ordinary remedies against the dreaded malady. No permanent relief was obtained; and in the evening his disease distinctly declared itself to be the cholera. Two physicians, the best that place affords, in the absence of our own medical brethren, who knew his delicate constitution so well, were called in; and every measure which their professional knowledge suggested, or which the constant attendance of kind friends could contribute, was used to save his valuable life.

God, however, had his own designs to execute, and all our efforts were unavailing. His end was calm and peaceful. During the last night, indeed, he was unconscious; but the preceding day, his heart leaned in unshaken confidence upon his Savior. With the Savior he is now at rest, all the sorrows, and perils, and temptations of this wicked world safely passed! Happy spirit! We that remain, mourn his departure, and a void has been made in our circle and in our hearts. With some of us he had long been an intimate and an endeared associate; and we weep, when we think that we shall no more see his pleasant countenance, or hear his words of kindness, always so welcome in all our families. But there is one family to which this sad event has brought desolation. Our dear sister has the sincerest and warmest sympathy of us all; but only the widow's God can comfort her. To him our prayers ascend that he would fulfill his gracious promises; and he is doing it. Within the circle of mourners are the native brethren, whose pastor he had been, and who had seen and experienced so much of his benevolence in faithful labors for themselves and their countrymen. His words of instruction, and his lovely example, will long live in their memories.

SMYRNA.

LETTER FROM MR. LADD, NOVEMBER 6,
1855.

THE Herald for December contained a brief notice of a visit to Thyatira made by Messrs. Ladd and Morgan, in company with Mr. Thompson, of the Deputation to India. As it seemed desirable that Mr. Ladd should devote more time to that city than he was able to spare in the circumstances, he resolved to go thither again at an early day, embracing Pergamos in his plan.

Pergamos.

He left Smyrna on the 21st of September, accompanied by Mrs. Ladd. Having spent two Sabbaths at Thyatira, he proceeded to Pergamos; after four days, however, he returned to Thyatira, where he spent another Sabbath. The following paragraph will be read with interest.

Pergamos is about eighteen hours north of Smyrna, and fourteen hours west from Thyatira, situated on the border of a large and fertile plain, through which runs the Cæcæus, and at the foot of the mountain on which its ancient acropolis still exists in a ruined condition. It is about six hours from the sea-coast by the nearest route. Its population is five thousand Turks, six thousand Greeks, nearly two hundred Armenians, and a smaller number of Jews. Very little missionary labor has yet been performed there; and no professed Protestants are found in the place. There is, however, one enlightened Armenian family there, who have a promising son in our seminary at Bebek. Both Greeks and Armenians seem to have no strong prejudices against Protestants. These two communities live in close proximity, in the same part of the city; and all speak the Turkish. The antiquities of Pergamos are quite numerous, one of the most interesting of which is an ancient church of immense size, mostly in ruins; but still one part of it is occupied by the Greeks as a church, and is called St. John. I cannot here attempt to describe these ruins, or to mention all the other antiquities which I saw, all of which evince the ancient splendor of this city.

Thyatira.

Two persons were admitted to the fellowship of the church during Mr. Ladd's stay in Thyatira, one a Greek, and the other an Armenian.

Respecting the latter, a young man, Mr. Ladd makes the following statement.

Happening to meet one of the Armenian primates and a Turk on business, the primate requested the Turk to rebuke our friend for his perverseness in embracing Protestantism, wishing to prejudice the Mohammedan against him. This man, according to the primate's wishes, began to speak to him in the way of reproof. The young man mildly but decidedly answered, "Do you know what you advise me to do, when you advise me to remain in the Armenian church? It is that I light candles, and make the sign of the cross before the pictures of the saints; that I offer prayer to the Virgin Mary; that I confess my sins to a priest to obtain from him forgiveness; and if I have a mother or a sister, that I send them to him also to obtain the forgiveness of their sins." "Oh," said the Turk, "that will never do; I by no means advise that." And thus the interview ended. But the Turk, instead of being prejudiced against the young man, as the primate wished, from that time became his warm friend; and he does not hesitate to ask him to sit and drink a cup of coffee with him, in the presence of every body in the market.

Mr. Ladd thinks that the field only needs the proper cultivation, in order to its yielding a plentiful harvest. It is an important fact, moreover, that the Turkish is spoken by Greeks and Armenians, as well as by Moslems, in all that region. Hence the missionary is required to learn but one language; and all classes will be gathered into a common church. It is pleasing to see, Mr. Ladd says, that as soon as the people become Protestants, they immediately associate together, disregarding their national distinctions, whatever may have been their preferences or prejudices before.

CESARÆA.

LETTER FROM MR. BALL, NOVEMBER
16, 1855.

Pleasant Indications.

THIS letter contains undoubted proofs of the presence of the Holy Spirit at Cesaræa. The favor which our brethren have obtained among the people, is not of man; nor is the disposition of so many to hear the Word wrought in them by any human agency. And as the Lord has begun to manifest his power in this place, we may hope and believe that he will continue to do

it hereafter. Many chosen ones are there, not only among nominal Christians, but among the followers of Mohammed. Let us pray, that they may be revealed in God's own good time!

For the past month I have been forcibly impressed with the indirect influence which we are exerting. Men are beginning to see the difference between our people and others; and the minds of bitter opposers have been gradually softened. It is now rare to find one who will attempt to defend his church; and hardly any acknowledge "the traditions of the elders." The word of God is the only authority in religious matters. It is confessed that we are right; but men say that they cannot live as the gospel requires, especially among Moslems. They acknowledge us as Christians; but they accuse us of being illiberal, because we do not return the compliment.

Last week, much to our joy, the separation of the Protestant community was completed, in accordance with our wishes. We can now see no reason for further collision with the Armenians; and we are looking forward with strong hopes to more direct labors for their spiritual good. Even secret persecution is disappearing. In the words of a brother, "Our friends are many; but Christ's are few." Recently two families have joined us from new quarters of the city. In those places the numbers who come to listen, is an encouragement to us.

A Moslem has been accustomed to call for religious conversation and reading the gospel. He is one of the few remaining Janizaries. He seems truly interested. His great difficulty is the Trinity. "How can three be one? How can Christ be God?" This perplexes him. He often sits and reads for hours. Once he said, "This is a sweet book." At another time he remarked, "The different parts of this book all fit each other."

On the first Sabbath of October we received two young men into our church, who have since gone to Tocat. There are now four young men in that seminary from this city. Some of them, we hope, will make valuable helpers. On the first Sabbath of this month, three children were baptized, and five persons were received into the church, all of whom were women. Our present number of members is twenty-four; and one has joined the church above. The women outnumber the men. This is unusual, perhaps unprecedented, in this country; and it is very encouraging.

Hitherto our labors have been mostly confined to the city, and with good results. A year ago we could do very little in the villages; now, however, almost every village is open to us. This is owing, in a great measure, to the influence we exert in the city. Our young brother Kerope recently made a tour in several of the neighboring villages, and found many opportunities for preaching. He also received an invitation to go to the "regions beyond." A great and effectual door is opened to us. But who will come and enter?

Diarbekir.

LETTER FROM DR. NUTTING, OCTOBER 10, 1855.

DR. NUTTING describes at some length the experience of his associate and himself, during the last summer, in regard to health. Though Diarbekir cannot be pronounced a salubrious city, these brethren do not abandon the hope of spending the entire year at their station. They believe that with proper care they can live and labor there with the hope of enjoying comfortable health. It is possible, however, that this opinion may be modified by future events, and that it will be necessary to reside at some other point than Diarbekir during the hot season. Time will show.

The Missionary Work.

The following extract will exhibit the prospects of the brethren at Diarbekir, at the date of this letter, in regard to an increase of the church under their care.

Nothing of particular interest has occurred in our work, or among those for whom we labor, since Mr. Walker wrote in August. The number who attend upon the preaching of the Word, has not been as large for a few months past as it was in the winter and spring; but it is not strange that it should diminish during the heat of summer, when there is so much sickness in almost every family, and many have gone to the villages. We felt sad that there were none whom we felt willing to admit to the church at our last communion, though there are several of whom we have hope. Some of the twenty-four, examined in the spring, think we did wrong in rejecting so large a proportion of the candidates as we did. Many of the Protestants seem to think that they are real Christians, and that they ought

to be admitted to the church, and have their children baptized. But few of them give, as we believe, evidence that they have experienced the new birth, though they have renounced the errors and corruptions of their former church, and brought themselves under the influence of the gospel.

Opposition at Hainee.

Dr. Nutting describes an instance of hostility at Hainee, which has developed the friendly feelings of the Pasha.

One of the little band of Protestants, formerly a wealthy and influential member of the Armenian church, died recently. His friends, though not Protestants, wished to have the body deposited in the Armenian burying-ground; but, as it was being placed in the grave, a large number of Armenians came, and, making a great tumult, declared they would not have a Protestant buried

there. Our preacher Stepan sent at length to the Mussulman Governor of the town, who gave command to the Armenians to permit the body to be buried, until he could send to Diarbekir, and obtain orders from the Pasha with regard to it. It so happened that a few days after this we called upon the Pasha. He told us that the Governor of Hainee had sent to him for instructions in regard to the burial of Protestants, and asked us what instructions he should send to him. Mr. Walker told him that it was certainly pleasant for one to be buried near the graves of fathers and relatives; and he knew not why the Armenians should eject the Protestants from their burying-ground; but that, of course, he knew what was proper in the case. The Pasha replied that he would instruct the Governor to command the Armenians to allow the burial of Protestants in their ground; which promise, we learn, he has fulfilled.

Miscellanies.

FAREWELL OF DR. DUFF.

On the 13th of October, Dr. Duff set out on his return to Calcutta, where he has labored for so many years as a devoted missionary of Christ. His health is not fully restored; but it is his purpose to proceed from Bombay to the Bengal Presidency by Poona, Satara, Sarat, Nagpore; and it is hoped that the land journey, at this season of the year, will prove eminently favorable to his recovery. For this result multitudes in the United States, as well as in Europe, will present their requests to Him who delighteth in the supplications of his people.

Two days before his departure, Dr. Duff addressed the Presbytery of Edinburgh in one of those fervid appeals for which he is so remarkable. He began by saying that he had long hesitated whether he should attempt to utter a single word. "In making such an attempt," he said, "there is even yet the threat of a tremendous penalty hanging over me, somewhat like that of the naked sword which was suspended by a single thread over the head of the Sicilian monarch of old." But his feelings were such that he could not be silent. Having referred to the prayer which had just been offered by Dr. Candish, he stated that "there were allusions in it, on the score of our manifold sins, failings and short comings, which went direct to the heart. It has been an intense and a growing conviction in the minds

of some of us, that there is not at this moment one single church in Christendom, as a whole, in any way adequately alive to the reality, the true nature and transcendent grandeur, of God's greatest work on earth, even that of the evangelization of the world. We cannot except in this even the Free Church of Scotland."

The Aggressiveness of Missions.

Dr. Duff dwelt with great force upon the aggressive character of the missionary work; and he contrasted the conduct of the Christian church, in carrying it forward, with the zeal and determination of worldly men in executing their plans. The war in the Crimea, he claimed, had been waged on very different principles from those which prevail in the management of missions. In this connection he said,

We must charge almost all the churches of Christendom with guilt; and we must this day ask our own church, What have you been doing for your missionaries in the realms of heathendom? You have sent forth a small force. They have succeeded in occupying a few small points on the outskirts of the enemy's territory; and there they are trying not only to maintain themselves, but to push forward aggressively into the surrounding domains of the great foe. In order to this, they have been crying, Help, help; and where is the adequate help to be found? For want of it, they work on,

and labor themselves into the grave; and people begin think about doing something by way of help, when the veterans have prematurely fallen unsupported in the high places of the field. Are you then, in accordance with the divine law, to advance and make progress; or are you to stand idly still on the enemy's frontier? If you are not prepared to move forward, at whatever cost or peril, in the name of decency or consistency withdraw your petty, paltry forces altogether, abandon the field, give up the work, and no longer insult your Maker with the semblance of mockery of an aggressive warfare. Better, far better, because far more honest, to repudiate the obligation of the divine command, and withdraw altogether, than go on at this stationary, oscillating, or retrogressive rate. Ah, friends and brethren, it is to be feared that you have hitherto been acting, to a great extent, as we hear it said of a certain movement that took place the other day. Some mighty entrenchment is to be captured. A force is sent forward as a forlorn hope. They fearlessly mount the breach, and take possession of the ramparts. They could hold these, if they were only properly supported. But they are not so supported. For a time, with desperate heroism, they maintain their ground, until the most of them, by an unequal and overwhelming force, are laid low in the dust.

A Missionary Trial.

In passing from this topic, Dr. Duff mentioned one of the sharpest trials which the missionary is called to experience. He did it, of course, in his peculiarly bold and uncompromising manner. His language was as follows:

It does cut one's heart to the quick—and I have felt it oftener than once—when, with almost infinite toil and suffering, we have succeeded in gaining one point, and then another; when it pleased the Lord to raise up human agents, one after another, waiting to be sent forth; and when we reported that they were ready to enter on the glorious enterprise, to find that, instead of meeting with a prompt and earnest and cordial response, rejoicing in our success, under God, and urging us to engage these voluntary recruits, and proceed onwards, and be outspreading, the cold, freezing, killing answer has too often been, that on looking into the treasury at home there are not means to employ these disciplined soldiers, and that we must not take them into our service! In short, you pray to God for success upon the labors of your missionaries, and when that success is granted you heedlessly or wantonly fling it to the winds. You tell your missionaries, in effect, You have faithfully toiled and labored, and spent your strength in bringing souls to God, and in training them for the office of evangelists; but we are resolved that your labor shall be in vain, and your strength shall have been spent for nought. Is it not enough to raise the feeling of moral

indignation in one's soul, when he is dealt with in this manner? I pray you to excuse my plainness of speech. I cannot help it. He must be a traitor to his God and to the souls of the perishing, who, through cowardice or other similar motive, could be silent in such a case as this.

Disappointment.

Dr. Duff, it is well known, has spent much of his time, for the last few years, in visiting the churches of Scotland, to the end that he might awaken therein a deeper sympathy with the missionary work. Still the result has not been altogether according to his desires.

While I have to thank God for the considerable response which I met with to my appeals from many of our godly ministers and office-bearers and membership, I must at the same time say, with regard to the Free Church as a whole, that it is not what I would wish, or had even reasonably anticipated. What was my thought, and that of the other missionaries in India, before coming to this country? We did not expect great things at the very time you were first engaged, in this country, in raising churches, mansees, and schools; but we did expect, when these were to some good extent finished, that something mighty and worthy of her great name and noble contending for the Redeemer's headship, not only over the church but the nations, would be done for the world at large. When you were in the providence of God driven, as it were, out of the old Establishment for adherence to great Bible principles, it was not surely that you might sustain and perpetuate the blessings you enjoyed among yourselves. Was that the only end you had in view? If so, you would be resisting the progress of Christianity, and fighting against that divine law to which I referred at the outset of my address. We certainly expected that when the noble vessel that was then begun, was finished and launched upon the great deep, it would be found directing its course to other countries, and bearing its rich treasures of gospel truth and gospel grace to every region of the earth. But, alas! we are waiting for that day yet. When will it come?

These faithful and earnest words have a lesson for us. If the Free Church of Scotland is under such obligations to the heathen, when only in the thirteenth year of its history, what will be said of the churches in this country, especially those in the older States?

What may be done?

Dr. Duff glanced at a few things that might be done, pointing to the necessity of fervent prayer for the effusion of the spirit of all grace, dwelling on the service which Christian mothers could render to the missionary cause in moulding the minds of their children and giving them a bent in this

direction, showing how Christian instructors, when teaching their pupils geography, could fix their thoughts upon countries where missionary labor was required, and could make a great impression upon their minds by a few simple remarks, and specifying the opportunities enjoyed by ministers for creating an interest in this department of the Lord's work in their pulpit ministrations and in their prayers. He also urged the instituting of a professorship or lectureship on missionary subjects, or evangelistic theology, by which means the minds of young men, studying for the ministry, would be imbued with a missionary spirit; and stated that this want had been felt in America, inasmuch that last year, in a convention of ministers of various denominations at which it was his privilege to be present, it was formally discussed; and he had since learned that one of the smaller Presbyterian bodies of that country had not only taken up the idea, but in remodeling their theological hall had resolved to set apart the fifth professor for lecturing on the subject of evangelistic theology. And a nobler subject could not be found for exhibiting the virulent disease of sin, in its almost infinite variety of phases throughout the world, as well as the infinitely varied and efficacious adaptation of the gospel remedy; and he asked whether some might not be present there that day, who would grant ten thousand pounds for the establishment of such a professorship or lectureship. If young men were only thereby imbued with the pure evangelistic spirit, which is that of seeking and saving the lost, even if they did not go to foreign lands, they would prove more effective men at home. These thoughts, presented in Dr. Duff's fervid manner, must have made a deep impression upon his Edinburgh friends. In this country, moreover, they deserve to be seriously and maturely considered.

Love for Scotland.

This beloved missionary, in concluding his address, spoke of his strong affection for his native land.

There are scenes here which exercise something like a magic spell over me. Though in the providence of God called to behold many of the fairest and grandest scenes on the face of the globe, from the Ganges on the one hand to the Mississippi on the other, I always return to Scotland discovering something of almost fresher beauty and loftier grandeur in its old familiar landscapes. And as to cities, I have felt also that we have in this, the city of our habitation, so many of the excellences of nature and art, and in connection with the surrounding country so rare a combination of the beautiful, the romantic and picturesque, that, taking it all in all, I know no other city worthy of being compared to it;

and I confess that, as a natural man, all this has something of a spell-like influence over me. But, after all, it is the intellectual, moral and spiritual scenery of Scotland that has the chiefest hold over my soul, and now almost more than ever. * * * At this moment, when I cast my eyes from the most northerly of the Shetland Isles, to the furthest shores of the Solway Firth on the south, and from the Western Hebrides to the mouth of the Tweed eastward, there is not a district in which I cannot picture to myself some dearly loved Christian friends, in whose society I have found rich solace and sweet communion. Apart from ties of mere consanguinity, there is a spiritual fatherhood and motherhood, a spiritual sisterhood and brotherhood, to which, agreeably to the spirit of the Savior's remark, in many respects the renovated spirit is knit by a higher, sweeter, stronger, and holier bond than we are even to our kindred by the ties of blood alone. All these and other ties bind me to Scotland, and exercise so potent a spell over my spirit, that at times, when I feel them in their aggregate force and weight, I am bound and chained to the spot, as if I could never leave it.

How, then, have these ties been loosened? By what process did he become willing to expatriate himself from his native land?

It was, he replied, by going into the sanctuary. I do not mean any poor, earthly sanctuary, but the upper, even the heavenly, where Jehovah peculiarly manifests his presence. It was when trying at least to rise upon the poor clipped wings of a weak faith, and in the visions of faith reaching within sight of the radiant throne, with its unutterable glories, and when faith caught a glimpse of that strange and mysterious one, who is the Lamb in the midst of the throne, a Lamb as it had been slain, red in his apparel, and with garments dyed in blood; and when the soul, lost in wonder and amazement, has tremblingly asked, Who is that mysterious one? has been led immediately to look back to eternal ages, and listen to the response, This is He who was in the bosom of the Father, Jehovah's fellow, wrapt up in bliss ineffable; but such was his love to man that he wrenched himself, as it were, from the very bosom of the Father, and came forth, his glory shrouded and eclipsed; aye, and descended to the depths of humiliation in the manger-cradle of Bethlehem!

The last words of Dr. Duff, his "farewell to Scotland," and his "welcome India," have been published in many of our religious newspapers, and need not be transferred to the pages of the Herald. Those who heard him say, "Fare ye well, revered fathers, and beloved brethren and sisters in the Lord! Fare ye well in time! Fare ye well through all eternity!" must have felt that they were in the presence of a man of rare ability to excite and enchain a great assembly.

THE FUTURE OF CONSTANTINOPLE.

THE subjoined extract is from an interesting article in the August number of the *New Brunswick Review*, entitled, "Constantinople to its Capture by the Turks." The writer, it will be seen, takes a hopeful view of the changes which are occurring in that part of the world. The teachings of Providence appear to be with him.

Constantinople has not yet lost her importance. "The genius of the place," says Gibbon, "will ever triumph over the accidents of time and fortune." What part is she next to act? To the eye which can appreciate the power of moral instrumentalities, she appears even now the scene of a movement, the importance and the results of which cannot be overcalculated. When Rome admitted the obscure prisoner who had "appealed" from Felix "to Cæsar," she received into her bosom the element of a revolution incomparably greater and more lasting than that of her Brutus. When Constantinople, about twenty years ago, received the band of American laborers, who went thither to plant the truths of the gospel, and the free ideas of the western republic, the fulcrum was silently set up, and the lever adjusted, which is to overturn the whole system of eastern despotism and superstition. Seminaries, printing-presses, and Christian schools, these are the artillery which American hands are now plying at this new siege of Constantinople—an artillery more pacific, but infinitely more effectual than the great cannon of Mohammed.

It is remarkable enough that the capture of Constantinople by the Turks was the very event which secured it as an open field of Christian effort in the nineteenth century, and as the great base of operations for the social and moral regeneration of Asia. In the possession of a nominally Christian despotism, it would have been closed impenetrably against all such efforts and influences. Were the Greek empire and the Greek church in full and combined strength at this day, as they were before the middle of the fifteenth century, printing-presses, schools, the preaching of the gospel, and free discussion on all subjects, would be as much out of the question at Constantinople, as they now are at Vienna, Madrid, Naples, or St. Petersburg. The Greek Patriarch has actually done all that he could or dared do in opposition to the reformation; and nothing but the check of the Ottoman government has prevented him from persecuting even to death those who have forsaken that corrupt church, or protested against its errors. No power hates, resists, and persecutes the gospel like a false form of Chris-

tianity. In no city in the world is the Bible so scarce as at Rome. Nowhere is every bud of religious life nipped with so prompt and merciless a hand. The strange and incredible violence with which Dr. King has been persecuted at Athens, though an acknowledged benefactor of the Greek race, contrasted with the almost perfect liberty enjoyed by our countrymen at the centre of Ottoman power and superstition, presents this fact in the strongest light. It would not be so, of course, if the Turkish empire were such as it was four centuries ago. Turkey tolerates, not because she is humane or friendly to truth, but because she is weak. The complicated exigencies of her position compel her to consult all the Christian powers; and the joint product of her concessions is that indiscriminate toleration which makes Constantinople more open to all kinds of free and Christian agencies than any other city of continental Europe or of Asia.

At the same time, the whole world could not, perhaps, have offered a more central and commanding position for such operations. There almost all the languages of Asia may be learned, and almost all the tribes of Asia reached; thence the Eastern churches may be vivified; there terminate the great avenues of Asiatic trade and travel. Its importance will immeasurably increase, too, as the vast and fertile regions lying on the shores and penetrated by the rivers of the Black Sea are peopled and civilized, and their energies and resources freed from the incubus of Turkish and Russian tyranny. Constantinople is yet to act a more important part in history than it has ever yet acted. Wonderful it is, indeed, that its apparent loss to Christendom in the fifteenth century should have secured its possession in the nineteenth, at the very time when it is most needed, and when its occupation can be made the most effective!

"When I was very young," says Ducas, "I heard wise and venerable men say that the end of the power of the Ottomans would come at the same time with the downfall of the dynasty of the Palæologi. We, therefore, who have lived to witness this last calamity of time, and have seen this dire and unutterable disaster falling upon our race, with fervent prayers to God, who chasteneth and healeth again, wait for our redemption." Four weary centuries have passed away; and, however superstitious may have been the ground of the historian's hope, it seems now to be on the eve of a more sublime fulfillment than he, perhaps, in the bosom of a corrupt church, a falling state, and a dark age, was capable of anticipating.

Proceedings of other Societies.

Foreign.

MORAVIAN MISSIONS.

The following table exhibits the present state

of the mission, in connection with the Brethren's Church, according to the Periodical Accounts for September, 1855.

PROVINCES AND STATIONS.		Date of commencement.	Laborers.		Number in congregation.	Communicants.
			Males.	Females.		
GABRIEL.						
	New Herrnhut, . . .	1733	4	3	431	
	Lichtenfeld, . . .	1758	3	2	387	
	Lichtenau, . . .	1774	3	2	753	
	Fredericksthal, . . .	1824	3	2	535	
	Total, . . .		13	9	2,116	904
LARRADOR.						
	Nain, . . .	1771	4	3	301	
	Okak, . . .	1776	3	3	411	
	Hopdale, . . .	1789	4	3	254	
	Habron, . . .	1830	3	2	346	
	Station unknown, . . .		4	2		
	Total, . . .		18	13	1,319	414
NORTH AMERICA.						
<i>Delaware.</i>	New Fairfield, U. C. . .	1792	1	1	965	
	Westfield, Mo. . .	1839	2	1	77	
<i>Cherokee.</i>	New Spring Place, . . .	1801	2	2	69	
	Canaan and Mount Zion, . . .	1843	1	1	84	
	Total, . . .		7	6	435	107
DANISH WEST INDIES.						
<i>St. Thomas.</i>	New Herrnhut, . . .	1732	1	1	918	
	Niky, . . .	1753	1	1	1,099	
	Town of St. Thomas, . . .	1843	1	1	900	
<i>St. Croix.</i>	Friedensthal, . . .	1751	3	2	1,893	
	Friedensberg, . . .	1771	2	1	1,627	
	Friedensfeld, . . .	1805	3	2	2,321	
<i>St. Jan.</i>	Bethany, . . .	1754	2	1	555	
	Emmans, . . .	1782	2	2	1,130	
	Station unknown, . . .		2	2		
	Total, . . .		17	12	9,776	3,158
ENGLISH WEST INDIES.						
<i>Jamaica.</i>	Fairfield, . . .	1823	4	2	1,599	
	New Eden, . . .	1816	1	1	858	
	Irwin Hill, . . .	1815	1	1	662	
	New Carmel, . . .	1827	1	1	1,590	
	New Bethlehem, . . .	1833	1	1	709	
	New Fulneck, . . .	1830	1	1	1,193	
	New Nazareth, . . .	1836	1	1	716	
	Beaufort, . . .	1834	1	1	656	
	New Hope, . . .	1838	1	1	948	
	Liditz, . . .	1839	1	1	1,002	
	Bethany, . . .	1835	1	1	1,373	
	Bethlehem, . . .	1840	1	1	816	
	Springfield, . . .		1	1	606	
	Station unknown, . . .		2	2		
	Total, . . .		18	16	12,794	4,160
<i>Antigua.</i>	St. John, &c. . .	1761	3	4	2,461	
	Gracehill, . . .	1772	1	1	1,435	
	Gracebay, . . .	1797	1	1	797	
	Cedar Hall, . . .	1829	3	1	1,428	
	Newfield, . . .	1817	1	1	611	
	Lebanon, . . .	1838	1	1	829	
	Gracefield, . . .	1840	2	1	606	
	Station unknown, . . .		2	1		
	Total, . . .		13	11	8,227	3,886
<i>St. Kitts.</i>	Basseterre, . . .	1777	1	1	1,503	
	Bethesda, . . .	1819	1	1	799	
	Estridge, . . .	1845	1	1	495	
	Bethel, . . .	1838	1	1	382	
	Total, . . .		4	4	3,189	1,889
<i>Barbados.</i>	Sharon, . . .	1767	2	2	2,155	
	Mount Tabor, . . .	1825	1	1	585	
	Clifton Hill, . . .	1841	1	1	509	
	Bridgetown, . . .	1836	1	1	372	
	Station unknown, . . .		1	1		
	Total, . . .		5	5	3,615	1,072
<i>Tobago.</i>	Montgomery, . . .	1827	2	2	1,484	
	Morish, . . .	1843	1	1	642	
	Total, . . .		3	3	2,127	722

PROVINCES AND STATIONS.		Date of commencement.	Laborers.		Number in congregation.	Communicants.
			Males.	Females.		
SOUTH AMERICA.						
Surinam.	Paramaribo.	1767	14	14	9,718	
	Beckhuizen.	1843	2	2		
	East-on-Werk.	1844	1	1	819	
	Liliedal.	1848	1	1	1,410	
	Charlottenburg.	1835	5	5	5,837	
	Salem.	1840	1	1	879	
	Catharina, Sophia, New Bambergh.	1840	Vacant.	Vacant.	145	
	Amazorg.	1850	1	1	1,779	
	Station unknown.		3	3		
	Total.		26	26	20,567	9,369
CENTRAL AMERICA.						
Mosquito Coast, Bluefields.		1849	3	3	53	
SOUTH AMERICA.						
Gonsendam.		1799	9	7	3,050	
	Mamre.	1808	4	4	1,958	
	Robben Island.	1823	1	1	44	
	Elim.	1818	4	4	1,033	
	Enon.	1816	3	2	261	
	Clarkson.	1839	2	2	380	
	Shiloh.	1828	3	3	638	
	Goshen.	1850	2	2		
	Station unknown.		1			
	Total.		29	25	6,586	1,906
AUSTRALIA.						
Lake Boga.		3				
MOWALLA.						
Station unknown.		2				
General total.			163	135	71,060	19,610

NETHERLANDS MISSIONARY SOCIETY.

The last anniversary of the Netherlands Missionary Society was held at Rotterdam on the 18th of July, 1855. The President, Rev. M. A. Jentink, of Harlingen, having welcomed the members and patrons of the society in a short address, the Director of the Mission-house, Rev. H. Hiepink, presented a review of the condition and labors of the society during the preceding year. A sermon was then preached by Rev. J. J. Van Oosterzee, of Rotterdam, from 1 Cor. xvi. 9, on "the progress of the missionary cause in our days." As two pupils of the Mission-house were soon to depart for Amboyna, the President gave them a Bible, "as the bond of union between them and the society, as the guide of their journey through this life, as the only rule of faith and conduct, as the chart that was to show them the way which they were to pursue, in order that they might fulfill the high purpose of their holy calling."

From the Annual Report, which has just been received, it appears that the society had nineteen missionaries in the Malay Archipelago, according to the latest intelligence, and that there were none in other fields. Four of the nineteen were at Amboyna and Saparoua; one was at Timor; eight were in Northern Celebes; four were in Java; and two were in South-western Celebes.

A large number of native assistants were connected with these missions, there being none, however, in the employment of the last.

The greatest prosperity of this society is in Northern Celebes. The missionaries in that field have eighty-eight schools under their care, the number of pupils attending regularly being nearly five thousand. The following table forms part of the report on this mission:

Missionaries.	Baptized children.	Baptized adults.
Riedel and Rooker.	365	109
Schwarz.	358	61
Hartig and Linemann.	144	116
Wilken.	197	304
Linemann.	123	109
Bossert.	4	16
Uffers.	45	104
Graafland.	12	8
Van Cappellen.	56	95

It will be understood, of course, that persons are admitted to the ordinance of baptism by the missionaries of this society, as by others from Europe, more readily than they are by the brethren who have been sent out by the American Board. "Evidence of a sincere renunciation of heathenism, and an intelligent desire to embrace Christianity," are the conditions prescribed by the Netherlands Missionary Society. For admission to the Lord's supper something more is demanded.

The state of the missions of this society is exhibited, in the conclusion of the report, in the following words: "Amboyna gives us hope; in Menahasse (Northern Celebes) we experience trial; Timor is almost forsaken; in Java there is progress; at Macassar (Southern Celebes) the first step among the native population must yet be taken."

The finances of the society are in a prosperous condition. This Report states the income of the year to have been 89,772 guilders, (about \$36,000,) the advance having been 1,122 guilders on the previous year. The expenditures amounted to 74,295 guilders, or 972 guilders less than they were the previous year.

RHENISH MISSIONARY SOCIETY.

A NUMBER of the *Barmen Missions-Blatt*, lately received, contains an interesting sketch of the labors and plans of the Rhenish Missionary Society. Its efforts are directed to three different fields, China, Borneo, and South Africa; its laborers, however, are by no means equally distributed. The China mission consisted of but two ordained brethren, when this survey was prepared; though a reinforcement of one missionary was soon to proceed to their relief. The "middle point" of the society's operations in the Chinese empire is Saiheong, on the China Sea, not far from Hong-kong. Most of the places visited by the missionaries either lie upon the same sea, or look out upon the bay which receives Canton River. Though the field which this mission occupies is territorially small, the population is large, many hundreds of thousands being easily accessible. The success of these brethren has been gratifying. The *Statistics of China Missions*, published in the *January Herald*, show that the number of church members whom they had gathered, amounted to eighty-five a few months ago. They have some native helpers, moreover, who render valuable aid in the execution of their plans.

The Borneo mission endeavors to benefit two classes, the Malays and the Dyaks. Its efforts in behalf of the former are confined to Banjer-massing, the fortified capital of the Dutch Residency. One ordained laborer and a printer are stationed at this point; still it is not proposed to add to their number at present, the soil being unfruitful. Ascending the large rivers which come down to the south coast of Borneo, the necessity of a larger force becomes immediately apparent. There should be two missionaries at each station; but it has been found almost impossible to adhere to this rule. The brethren in Pulopetak are located at Palingkau and Bethabara, with special reference to rendering each other such assistance as in their loneliness may be needed. The congregations under their care

consist of free Dyaks and slaves, the latter being persons who have pledged their freedom for the discharge of their debts. Through the liberality of the friends of missions in Germany, several hundreds of these bondsmen have been redeemed, and brought under Christian instruction.

From Pulopetak the Dyak branch of the Borneo mission has extended its labors to the west, and also to the northeast. Taking the former direction, we come at length to Pulotelo, which has been occupied some time; and in the same neighborhood a new station has been commenced quite recently, at which a single missionary resides. Beyond this point, however, almost nothing has been attempted. One brother has advanced alone to a considerable distance, "his life in his hands;" but it is not yet known whether he will be able to retain his position among the peculiarly wild and savage people who inhabit those regions. The society determined, at its last general meeting, to send another missionary to this district.

Turning to Sihong, in the northeast, we come to an entirely different country. We now breathe a higher and purer atmosphere; and we are among a people who speak another language, and who constitute a sort of confederated republic. One missionary has labored there alone, but not in vain. He needs the support and fellowship of one associate at least.

The most important field of the Rhenish Missionary Society, however, is South Africa. And this again is divided into two parts, the country under the sway of Great Britain, and the regions inhabited by the wild and free tribes north of Orange River. Within the limits of Cape Colony, the society has eleven stations, with four outstations. Only one of these, Tulbagh, needs a reinforcement; and all seem to be more or less successful.

The northern branch of the mission is passing through an interesting and eventful crisis. The gospel has been preached among the Namaquas, Bushmen, Damaras, and other tribes, for a number of years; but such are the habits of the people, that very little has been accomplished. Their life is nomadic, the country being in the main not well suited to agriculture; schools and churches, therefore, cannot prosper. There are also constant feuds and forays in all this region, which exert a very disheartening influence upon missionaries. The discovery of mineral treasures in the country occupied by these tribes will doubtless produce great changes; but whether these changes will be favorable to the spread of the gospel, is by no means certain.

Still farther to the north there is a people, widely different from those which we have now surveyed; and thither the thoughts of the Rhenish Missionary Society are earnestly directed. Save one Englishman, "a bold adventurer," no

European has visited this country. But if the accounts which the missionaries have received, are trustworthy, here is "a rich, fruitful and well cultivated land, inhabited by a stationary, prosperous, genuine negro people." It is called the land of the Ovambo. The English traveler, just referred to, saw no poverty there. All seemed to be in comfortable circumstances; and the few very old persons whom he met with, were treated with peculiar consideration. "If Africa shall ever be civilized," he says, "I doubt not that the Ovambo country will become a very important point in the civilization of the southern portion thereof. It is extremely healthy; and its position is in the highest degree favorable for the extension of its influence." It is presumed that a society which has pressed northward from the Cape of Good Hope with so much enterprise, will soon enter this field. It certainly has the best claim to it; and the friends of missions, in Europe and America, will rejoice to hear that it has taken possession in the name of the Lord.

REFORMED SCOTCH PRESBYTERIAN MISSION.

THE Reformed Presbyterian Synod of Scotland has one married missionary, Rev. John Inglis, in Anetium, who has been much blessed in his labors. The Committee state that out of a population of eighteen hundred, but a short time since in all the degradation of heathenism, about one-half have renounced their idols, and placed themselves under instruction. The school attendance, moreover, is sixty or seventy per cent., three generations being not unfrequently found in the same class, "the grandfathers, with their newly acquired spectacles, running a dubious race for literary distinction with their sharp-eyed grandchildren." Mr. Inglis has organized a church; and already he has baptized twenty-eight adults. Another missionary is to be sent out to the New Hebrides by this Synod.

Domestic.

AMERICAN EPISCOPAL MISSIONS.

From the last annual report of the Board of Missions of the Protestant Episcopal Church in the United States, it appears that the receipts of the Foreign Committee from June 15, 1854, to October 1, 1855, amounted to \$71,480 27; and the expenditures for the same period were \$76,226 71. Of this last sum, \$4,958 70 were paid out for the Greek mission; \$18,686 63, for the China mission; \$38,568 50, for the Africa mission; \$6,003 78, for publications; and \$6,072 52, for other home expenses.

The efforts of the Committee are directed to Greece, China and West Africa. The labors of Dr. Hill at Athens have continued much as here-

tofore; except that they have been interrupted somewhat by sickness. In West Africa many trials are encountered; but the missionaries are nevertheless cheerful in their labors; and they are able to speak of some degree of success. The following table, constructed from the report, will show the present state of this mission.

STATIONS.	Communi- cants.		Boarding scholars.		Day scholars.	
	Na- tive.	Colo- nists.	Na- tive.	Colo- nists.	Na- tive.	Colo- nists.
Cavalla,	49	3	49	4		
Freetown,	5	1	5			
Rocktown,	2	3	15			
Cape Palmas,		50	10	11	30	21
Sinoo,						
Bassa Cove,						
Monrovia,		26		2		33

The Committee feel called upon to give thanks to God for "the unimpeded prosperity of the mission in Africa." "The tokens of God's blessing are so abundant," they say, "that the church ought not to falter in the energetic prosecution of the work."

The China mission is still prosperous, notwithstanding the commotions which are taking place in the empire. The number of communicants is twenty. A reinforcement is asked by Bishop Boone. "The field around us," he writes, "is enlarging every day. We shall soon have missionaries residing in all the surrounding country; and a more glorious field for missionary labor does not exist on earth. It is the richest valley in the world, inhabited by a thousand men to a square mile!"

AMERICAN LUTHERAN MISSION.

THE Lutherans in the United States have a mission in India, consisting of five brethren, one of whom is absent on account of ill health. They held a meeting of "the First Evangelical Synod in India" in February, 1855. On that occasion the following statistics were submitted.

STATIONS.	Congrega- tions.	Preaching places.	Adults baptized.	Suspended.	Communi- cants.	Boarding scholars.	Day schol- ars.
Guntoor, . . .	1	1	2	3	32	9	78
Rajahmundry, .	1	1	7	1	11	1	230
Palnau, . . .	5	6	2	2	40	8	62
Total, . . .	7	9	9	4	86	17	364

FREE-WILL BAPTIST MISSION.

THE twenty-second Annual Report of the Free-Will Baptist Foreign Mission Society has just been received. Two stations are sustained in Orissa, Jellalore and Balasore. The brethren at the former have a Christian village under their care, consisting of eighteen "neat native houses,"

which is properly an out-station. A similar out-station has been commenced seven miles from Balasore; and it will be under the direction of the brethren at that place.

Two of the missionaries, Messrs. Bachelier and Phillips, are in this country, with their wives. The laborers in the field are Rev. Messrs. Cooley, Smith and Covil, the two first being married, and

Miss Crawford. Five native preachers are reported, two of them being Sautala. The church at Jellasore has thirty-one members; the one at Balasore has thirty-eight. The baptisms at both stations, during the past year, have amounted to seven. A number of schools are sustained by the mission, some of them boarding-schools; but the statistics are imperfect.

American Board of Commissioners for Foreign Missions.

Home Proceedings.

POSTAL ARRANGEMENTS IN TURKEY.

THE facilities for transmitting letters to the different parts of the Turkish empire have greatly increased within the last twenty years. The friends of missions in this country may be surprised, indeed, at the change which has been effected, unless their attention has been particularly drawn to the subject. Whatever may be the privations of our brethren in that part of the world, in other respects, they are clearly not beyond the reach of the post.

Mr. David Van Lennep, of Constantinople, has kindly furnished a general view of the postal arrangements which connect that city with the rest of the world. There are several post-offices, he says, for the capital and its suburbs, namely, the Austrian government office, the Austrian steamer office, the French office, and the Turkish office. These will be considered in order.

The Austrian Government Office.

The Austrian Government post-office receives all letters which come from Austria, and transmit all which go to that country, by the following routes:

1. The Overland route, through Roumelia, called the "Vienna Post," leaving Constantinople every Thursday, and arriving every Wednesday in summer, when the weather is good; but in bad weather, and in winter, it is sometimes delayed till Saturday.

2. The Trieste steamers, touching at Smyrna, Syra, the Ionian Islands, &c., leaving every Monday, and arriving every Sunday, when the weather is good.

3. The Danube steamers, called at Constantinople the "Galatz boats." These steamers leave every Thursday, and are due every Monday in good weather. They have been interrupted to some extent, however, by the war.

Letters from the United States almost uniformly come by the first and third routes, and generally by the first. A single postage to Amer-

ica is eleven piastres and a quarter, in metallic currency, equal at present to forty-six cents for five and a half drams, or a little more than half an ounce. The scale of this post is unequal: It is ninety-two cents for eleven drams; \$1.56 for sixteen and a half drams or three rates; \$1.84 for twenty-two drams or four rates; \$2.43 for twenty-seven and a half drams or five rates; \$2.76 for thirty-three drams or six rates. It will be seen that it is more advantageous to send letters of one, two, four, and six rates. The postage for the different rates does not agree with that in America; so that sometimes letters pre-paid in Constantinople must pay a balance in America, and vice versa. Letters for the United States must always be paid at Constantinople.

Office of the Austrian Steamers.

There is a post-office of the Austrian steamers for the following six lines, it being unnecessary to speak of others:

1. The Trieste steamer from Constantinople to Trieste, touching at Smyrna, Syra, the Piræus, &c., leaving every Monday, and due every Sunday.

2. The Beirut steamer to Beirut, touching at Smyrna, Alexandretta, &c., leaving every other Thursday, due every other Saturday.

3. The Alexandria steamer, touching at Smyrna, Cyprus, leaving every other Thursday, and due every other Saturday, alternating with the Beirut steamer.

4. The Salonica steamer, leaving every Saturday, and due every Sunday.

5. The Trebizond steamer, leaving about once a week, touching at Samsoon, &c. This steamer is very irregular as to its departure and arrival, being dependent on the amount of merchandise at hand.

6. The Galatz or Danube steamer, leaving every Tuesday, and due every Monday.

The office of the Austrian steamers receives and delivers letters for or from all places, east of Austria, where their steamers touch. Though American letters come by two of the above lines,

the Trieste and the Galatz, they are delivered by the Austrian government post-office. Letters by the Austrian steamer office must always be prepaid. The rates are as follows:

To Smyrna, single letters of 5 drams, about $\frac{1}{2}$ oz., (3 piastres, 12 cts.)			
To Beirut,	do.	6	do. 24 "
" Alexandria,	do.	4 $\frac{1}{2}$	do. 18 "
" Samsoun,	do.	3 $\frac{1}{2}$	do. 15 "
" Trebizond,	do.	3 $\frac{1}{2}$	do. 15 "
" Salonica,	do.	3	do. 12 "
" Athens,	do.	3	do. 12 "

The Austrian steamers run to many other places, which it is not necessary to mention.

The French Post-Office.

There is a French post-office for all letters received and sent by the French steamers, of which there are three lines connected with places interesting to Americans.

1. A direct line from Constantinople to Marseilles, touching at the Piræus, Messina, and vice versa, leaving every Monday, and due every Tuesday.

2. An indirect line to Marseilles, touching at Smyrna, Syra, Malta, &c., and vice versa, leaving every Tuesday, and due every Saturday.

3. A line to Alexandria, touching at Smyrna, Alexandretta, Beirut, &c., leaving every other Friday, and due every other Thursday.

By this post-office letters and papers may be sent to and received from America. For a single rate the postage is one franc and four-fifths, or thirty-four cents, from Constantinople to America. For half an ounce it is sixty-eight cents; and so for other rates.

When many letters are to be sent to or from the United States, it is cheaper to forward them by the Austrian post-office; when there is but one, however, it is cheaper to intrust it to the French line, if the weight is under one-quarter of an ounce.

By the French lines letters are sent from Constantinople to Smyrna, Beirut, Alexandria, the Piræus, and Malta, for half a franc each quarter of an ounce.

Turkish Government Office.

There is also a Turkish government post-office, which sends letters to all the Turkish provinces by land. The mail is carried on horseback, alternately, by a Tartar or a caterdji (muleteer). It leaves weekly for all the missionary stations in the interior of Asia Minor, except Mosul; for that place it sets out every fortnight. A single letter of three drams (about one-third of an ounce) is charged one para* for every hour's carriage by

post; and every additional dram pays half of a single postage more. For example, Marsovan is one hundred and thirty post-hours from Constantinople. A single letter of three drams, therefore, is charged three piastres and ten paras, while one of four drams must pay four piastres and thirty-five paras. Mosul is three hundred and fifty post-hours from Constantinople. Hence a single letter is charged eight piastres and thirty paras. A newspaper of the smallest size is carried for one piastre, and others go for two piastres, all over Asia Minor.

The time of arrival at Constantinople is the early part of each week, when the mail is carried by Tartars, the weather and the roads being good; in the latter part of the week, when the mail is in charge of the caterdjis; and it is very much retarded by bad weather. The Mosul and Bagdad mail is always in charge of a Tartar.

Letters from Erzeroum and Oroomish might be sent by this Turkish post; but it is cheaper and quicker to send them by Trebizond and the Black Sea.

CORRESPONDENCE WITH MISSIONARIES.

INQUIRIES are frequently made in regard to the transmission of letters, rates of postage, and the departure of mails; also concerning the sailing of vessels which afford opportunities for sending boxes and packages to mission stations. The questions, ordinarily asked, will be answered in the following statement.

Letters to Missionaries.

These should be sent to "Care of J. M. Gordon, Treasurer, Missionary House, Boston," or to "Care of A. Merwin, Bible House, Astor Place, New York city," and should reach either city the day before the steamer is to sail. Where the postage is to be paid in this country, stamps or money may be sent to such an amount *only* as the weight of the letter requires; i. e., as the postage is always rated on the *half ounce*, if the letter weighs less, or a fraction more, stamps may be sent for the *actual* weight. All letters for a mission go under cover to one person; so that several letters generally are dispatched at what would otherwise be the cost of one. All letters intended for immediate transmission should be marked "Overland," or "By steamer;" others should bear the words, "By ship." Care should be taken, in writing for the overland mails, to use thin paper, and no more than is actually necessary; also *thin and small* envelopes should be employed.

It is requested that stamps or money be remitted with each letter which the writer wishes to pre-pay, as it would be very inconvenient to keep

* A para is one-fortieth of a piastre. A piastre is now worth three cents of our currency. In metallic currency a piastre is reckoned at a fraction over four cents.

an account of postages with all the correspondents of the missionaries.

Rates of Postage.

ZULU MISSION.—Letters are sent to Cape Town, South Africa, and forwarded thence (at what expense is not known) to D'Urban, Port Natal. Generally it is as well to send by the sailing vessels which leave Boston once in three or four months, as by way of England, since there is only a bi-monthly steamer from that country to the Cape. (The next leaves England, February 4th.) Postage via England is forty-five cents the half ounce; by sailing vessel from Boston there is no charge.

GABOON MISSION.—Most of the letters for this mission are sent by sailing vessels, which leave New York quite often for the West Coast of Africa. There is a steamer from England the 24th of each month to Fernando Po, from which place letters can be readily sent to the Gaboon stations. Postage via England is forty-five cents the half ounce; by vessels from New York there is no charge.

MISSION TO GREECE.—Letters sent via Trieste, by Prussian Closed Mail, are charged forty-two cents the half ounce; by way of Southampton the postage is fifty-seven cents.

MISSION TO THE ARMENIANS.—All letters are sent to Constantinople for the various stations of this mission, excepting Smyrna, Aintab and Marash. For these three stations they are sent to Smyrna and Aleppo. The postage is the same from Boston to Constantinople as to Smyrna; namely, forty cents the half ounce, if sent by the Prussian Closed Mail. Vessels leave Boston every few weeks for Smyrna or Constantinople, and all unimportant letters should be sent by them. For an account of Turkish mails, &c. see another column.

SYRIA MISSION.—All overland letters are sent to Beirut and Aleppo at a cost of forty cents the half ounce. Ship letters go free as far as Smyrna, and are forwarded by the missionaries there.

ASSYRIAN MISSION.—All letters are sent under cover to missionaries in Constantinople, who forward them by the Turkish post. See rates to Armenian mission.

MISSION TO THE NESTORIANS.—See Assyrian mission above. Communication with this mission is now quite irregular by reason of the war.

BOMBAY MISSION.—Letters should be in hand on or before the 6th and 20th of each month, so as to leave England in the overland mails (via Southampton) of the 4th and 20th of each month. The postage in fall is forty-five cents the half ounce. Packages can be forwarded by ship about once in two months.

ARMEDRUCCUR MISSION.—Same as Bombay Mission.

SATARA MISSION.—Same as Bombay Mission.

KOLAPOOR MISSION.—Same as Bombay Mission.

MADRAS MISSION.—Same as Bombay Mission.

MADURA MISSION.—Same as Bombay Mission.

CYLON MISSION.—Same as Bombay Mission.

CANTON MISSION.—Letters must leave this country on or before the 20th of each month, to connect with the monthly mail from Southampton to Hongkong and Shanghai. The postage in full is thirty-three cents the half ounce. Opportunities by ship occur about once in three months.

AMOI MISSION.—Same as Canton Mission.

FUH-CHAU MISSION.—Same as Canton Mission.

SHANGHAI MISSION.—Same as Canton Mission.

MICRONESIA MISSION.—See Sandwich Islands below. From Honolulu letters, etc., are forwarded by whalers.

SANDWICH ISLANDS.—Mails leave New York for San Francisco on the 5th and 20th, and Boston on the 4th and 19th of each month; thence to Honolulu by sailing vessels. Opportunities for forwarding boxes, &c., occur about once in two months. The postage to San Francisco is ten cents the half ounce. The Hawaiian postage on letters between Honolulu and San Francisco is five cents each half ounce. Besides this, the United States charge two cents as a ship postage for each half ounce, thus making the entire cost of half an ounce between Boston and Honolulu seventeen cents.

Boxes and Parcels.

Persons having boxes or parcels to send to any of the stations, the Gaboon mission excepted, will do well to send them to the Missionary House, as soon as they are packed, and they will be carefully stored until an opportunity offers to forward them to their destination. Articles for the Gaboon mission should be sent to Mr. A. Merwin, Bible House, N. Y. In all cases, the boxes should be accompanied by a statement of the contents and value of the articles, in order to avoid their being opened at the custom houses of foreign countries. A copy of this statement should be placed in the box.

Recent Intelligence.

ASCENSION ISLAND.—Two letters have been received from Mr. Doane, in the first of which he gives an account of his voyage from the Sandwich Islands to his new home, and his arrival

there; and in the second, dated May 11, 1855, he presents the earliest chapter of his missionary experience. The following extract from the former will be read with satisfaction. "We were so fortunate as to find some Hawaiian Christians, who were anxious to become missionaries to the islanders of the Pacific. Accordingly one of them, with his companion, took passage with us. And since noting their conduct at sea, we feel that we have with us those who will be faithful in laboring for the Master. I have frequently invited our native brother to lead in prayer. He has readily complied, addressing the throne of grace in his own tongue; and from his earnest manner, as well as fluency, one is impressed with the idea that the throne of grace is to him no strange place. We rejoice that they are with us. We also think that our Christian friends at home will have increasing cause for rejoicing, in view of what they have done in former years for the Sandwich Islands."

In the letter of May 11, Mr. Doane says: "We appear to be living as securely here as we should in Boston. We are treated with respect by all who come about us; and many of the natives are daily calling to see us." Some of the difficulties which the brethren of this mission are obliged to contend with, are described in the following words: "Not a native boy or girl, man or woman, can we get to do any thing for us. Our family work I am obliged to share with my wife; and my co-laborers do likewise. I am familiar with the kitchen and the wash-tub. All the out-door work, moreover, I must do. I must go after firewood, bring it home in a small canoe, and then cut it. I must bring my own water; I must attend to the watering and feeding of my cow. I must, in short, help myself, if I would be helped. And in this hot climate, it requires no little energy to go forward, and do all that is needful." Another extract, however, should be added. "I am not disheartened," Mr. Doane writes. "One good result, at least, will come from all this. When the natives see us toiling thus, all wet with perspiration, all sore with toil, coats off, perhaps in the water up to the knees, they will see that we have not come here to play the gentleman."

SANDWICH ISLANDS.—On the 11th of October, the new house of worship at Kohala was dedicated to God, the sermon having been preached by Mr. Lyons. "The occasion was one of deep interest to our people," writes Mr. Bond. "The assembly was large; and we were favored with delightful weather." The same missionary brother has furnished the subjoined statement:

This structure has cost us a vast amount of care and toil. Five years have elapsed since we began to gather materials for its

erection, and three years since the first stone was laid. Our receipts have been as follows:

Collected among our own people, . . .	\$3,911 78
Received from other parts of the Islands, . . .	901 87
Sent by friends in the United States, . . .	1,460 75

Making a total of cash, . . . \$6,274 40

All the work, not strictly mechanical, has been performed by members of our society. They have done all the mason-tending, collected and brought on their shoulders the sand, lime-stone (coral), wood for burning it, stones for walls, &c.; whilst the painting, outside and inside, glazing, and a large amount of miscellaneous labor, has fallen to my lot. Sand and lime from Palolu and Kawaihae, the two extremes of this district, are held in the walls of the house, though the most of the lime-stone has been procured nearer at hand, by diving to a depth of three or four fathoms, piece by piece. The sand has been scraped up by pints and quarts from beneath the rocks on the shore.

In a letter from Hilo, dated November 7, Mr. Coan describes a visit to the stream of lava which has been slowly making its way to his station for some time past. He writes as follows:

There is no abatement of the fire. The stream pushes slowly on, through the woods, in a straight line. It is some ten or twelve miles from us. On a good road, with a good horse, it might be reached in two hours. You will marvel then, why it was not long since upon us. We all thus marveled; but my visit has explained the matter to my satisfaction. 1. The fusion goes winding along, sixty-five miles from its source. Immense quantities of lava are thus spent in deposits along the track. 2. Over the plains at the base of the mountain, through the forest, the angle of descent is small; of course it moves slowly. 3. Its lateral expansion is great. It spreads out three, four, and even six miles in some places; and there it leaves immense deposits. 4. The soil, mud, streams, ravines, ridges, hills, pits, basins, pools, with the dense jungle and mighty forest, interpose obstructions almost insurmountable, deadening the incandescent stream, checking its momentum, and making its course tortuous. Its present progress, therefore, cannot exceed one mile a week.

I spent one stormy night within five feet of its glowing current, between burning and chilling, in a cold soaking rain. The stream before us was some three miles wide; and as far as the eye could see, above and before us, ten thousand fires, mineral and vegetable, were glowing amid the midnight gloom. The jungle was burning; the water was boiling; and the trees were falling all around us. We dipped up many specimens of the igneous fusion, cooled it, and brought it home. We also boiled our tea-kettle, and fried our ham over the lava.

SYRIA.—Mr. and Mr. Aiken arrived at Smyrna on the 9th of December, having sailed from Boston in the *Georgina* on the 27th of October.

ARMENIANS.—Mr. and Mrs. Allen arrived at Smyrna on the 9th of December.

ASSTRIAN MISSION.—Mr. and Mrs. Knapp, with Dr. Haskell, arrived at Smyrna on the 9th of December.

TOCAT.—A letter of Mr. Van Lennep, dated November 5, states that Dr. Jewett has been in "perils of robbers." As the letter of this brother, however, in the *Journal of Missions* for February, gives the particulars in considerable detail, it is not necessary that the narrative should be published in the *Herald*. The same communication of Mr. Van Lennep contains the following extract.

We had our communion season yesterday; it was very refreshing. Three young men from Cesarea, recently admitted into our school, were received into the church. Six persons, of whom two are females, stand propounded for admission at our next communion. Some of them would have been admitted now; but it was thought desirable that further opportunity should be afforded for examining them. I believe that the truth is making steady advances in this place. Our Protestants are growing more bold, active and aggressive. There is a great degree of harmony among them, not only among the church members, but also among all; and at almost every new service, we have the pleasure of seeing new faces in our congregation, sometimes as many as ten or a dozen. Oh that the Spirit might come down like a mighty shower to refresh the parched desert!

CEYLON.—Mr. Spaulding has given an account of the "annual convocation" of the Ceylon mission, held on the 13th of September. "It was an interesting day," he writes, "and, being in concert with the churches at home, we fancied ourselves in the great congregation, having the mapped world before us, with 'teach all nations whatsoever I have commanded you,' in broad letters written across the whole surface." A verse in Luke, "Behold, I bring you good tidings of great joy which shall be to all people," gave shape and direction to the morning services. Mr. Meigs dwelt upon the "nature, power and results" of these "glad tidings." Mr. S. Payson spoke of the "agency" employed in the missionary work. "Prayer," he said, "is needed; this is the oil for the armor." Self-denial is demanded. "As the fragrance of the sandal wood is known only by powdering it, so the excellence and preciousness of religion are known only by the sacrifices and trials which we endure for

Christ's sake." Messrs. Smith, Howland, Hastings and T. Spell followed with interesting narratives of what had been done for the spread of the gospel in different parts of the world. Mr. Burnell closed with some remarks upon the duty of those who were present, making "a close personal application" of the subject. In describing the afternoon services, Mr. Spaulding says: "We held our communion season; and again 'The field is the world,' was called to remembrance. 'Behold the Lamb of God which taketh away the sin of the world,' was impressed on our minds; and a voice from the mercy seat said, 'As thou hast sent me into the world, even so also have I sent them into the world,' 'The good Shepherd lays down his life for the sheep.' It was good to be there; good to be assured that the day will come when he will again 'drink of the fruit of the vine' with his disciples in his Father's kingdom; good to see him coming in the clouds of heaven, and to hear him saying, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;' good to see all nations gathered into one fold with one Shepherd; good to see him seated on the throne of his Father David; and good to see the world filled with his glory. 'Even so, Come, Lord Jesus'; 'come quickly.' 'If we suffer, we shall also reign with him.'"

A letter of Mr. Burnell, dated October 6, has the following statements: "The meeting of Christians among the fisher caste at Narvaly, I have attended almost every Sabbath afternoon. Though some of these converts are not what could be wished, others give pleasing evidence of being the Savior's own. It is always a matter of interest to me to observe with what love and affection they speak of Mr. Woodward, who labored much among them, and whose death, in 1834, was a great loss to the cause of missions in general, and to these Christians in particular. One Sabbath afternoon in July, in attending this meeting, I had the pleasure of the company of one of the recently ordained native pastors, who had that Sabbath preached at Manepay. I was very much pleased with the energy and spirit manifested by him, as also his power of adapting himself to circumstances. I saw him that day in the pulpit, in the inquiry meeting, in the bungalow, and by the bed-side of the sick; and in every case the course he pursued, and the knowledge he showed of the Bible, were worthy of one born in a more enlightened land."

A letter has been received from Dr. Green, dated October 1, which contains his report on "the medical department." The students in the Senior Class under his tuition were reduced to three; and they were to complete their course of study about the 1st of January, 1836. There are seven in the Junior Class, most of whom receive

a monthly stipend, varying from five shillings to seven shillings and six pence, for their support. In consideration of this allowance, they render certain services to the mission.

In August last, the dispensary was put upon a paying basis. Messrs. McIntyre and Reid, members of the Senior Class, have taken charge of it. They are supplied with instruments and utensils on loan, and with medicines at their estimated cost. It was feared that this change would greatly reduce the number of patients; but at the date of Dr. Green's letter, the diminution had hardly reached twenty-five per cent.

The report of Mr. Sanders for six months, April 1 to October 1, has been received, with a letter from Tillipally, (November 8,) where he now resides, Mr. Hastings having removed to Chavagacherry. The most important event at the latter station is the ordination of a native brother. In August last, the church gave to Mr. T. P. Hunt, one of their number, a unanimous call to become their pastor, which he accepted. On the 6th of September, the mission assembled in the chapel at Chavagacherry, when it appeared that the church had made provision for the support of Mr. Hunt in part. The candidate was then examined in Christian experience, theology, ecclesiastical history; and the brethren, being satisfied as to his qualifications for the sacred office, proceeded to his ordination. The exercises were as follows:—"Introductory services by Rev. B. C. Meigs; sermon by Rev. L. Spaulding; questions to pastor and the church by Rev. N. L. Lord; ordaining prayer by Rev. W. W. Howland; right hand of fellowship by Rev. M. Cornelius; charge to the pastor by Rev. M. D. Sanders; charge to the people by Rev. E. P. Hastings; concluding prayer by Rev. J. C. Smith; hymn and benediction by the pastor elect." A large number of natives were in attendance; and they evinced an unusual interest in the services. Respecting the native brother who has received ordination, Mr. Sanders says: "All things considered, I doubt whether we have, in our corps of helpers, a fairer candidate for success in the gospel ministry than T. P. Hunt."

36,75; gent. 14; to cons. Rev.	
H. M. STONE an H. M.; s. s.	
for sch. in Ceylon, 10,56;	78 31
Warren, Cong. Conv. so.	25 0—153 82
Pemberton co. Aux. So. E. F. Duren, Tr.	
Bangor, Hammond st. cong. ch.	
50; s. s. for Gaboon m. 88; s. s.	
class for Miss Bridgman's sch.	
China, 12; wh. cons. Mrs. So-	
PHIA H. SMITH, an H. M.	150 00
Brown's Corner, Cong. ch. m. c.	3 00—153 80
York co. conf. of chs. Rev. G. W. Cressey, Tr.	
A friend,	50 00
Wells, J. B. C.	2 00—52 00
	587 55
Fryeburg, Indiv. 20,75; m. c. 8; Machias,	
cong. ch. m. c. 25; North Belfast, m. c.	
6,15; Rumbold Point, Rev. J. G. M. 1;	60 93
	748 48

NEW HAMPSHIRE.

Cheshire co. Aux. So. D. Smith, Tr.	
Dublin, L. B.	4 00
East Jaffrey, Cong. ch. and so.	9 67
Fittsfield, Gent. 87,35; la. 69,50;	
m. c. 30,10; s. s. 46,36; juv. be-	
nev. so. 10,02; Cynthia Whitte-	
more, dec'd, 2,83; wh. and prev.	
don. cons. STEPHEN HARRIS,	
Mrs. MARIA F. WHITTEMORE	
and Mrs. JOANNA WOODS H.	
M.	246 08
Gileam, Cong. ch. and so.	21 91
Harrisville, do.	7 35
Hinsdale, do.	40 00
Keene, m. c.	9 29
Marlboro', Trin. ch. and so.	16 74
New Alstead, m. c.	6 00
Paper Mill Village,	12 50
Roxbury, Mrs. L. B. N.	5 00
Stoddard, Cong. ch. and so.	15 50
Swansey, do.	23 65
Troy, do. m. c. 18; Rev. L. T. 10;	28 00
Winchester, Cong. ch. and so.	127 00—583 67
Grafton co. Aux. So. W. W. Russell, Tr.	
Bristol, m. c.	12 00
Orford, West cong. ch. and so.	26 41—40 91
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Bedford, A friend,	29 00
Peterboro', Ortho. cong. ch.	6 78—36 78
Merrimack co. Aux. So. G. Hutchins, Tr.	
Chichester, Cong. so.	16 40
Epsom, do.	17 00
New London, E. S. T.	5 00
Warner, A. B. K.	1 00—39 40
Rockingham co. Conf. of chs. F. Grant, Tr.	
Candia, Cong. ch. and so.	75 00
Chester, do.	100 00
Kington, Cong. so. m. c.	18 35—194 35
Stratford Conf. of chs. E. J. Lane, Tr.	
Dover, Cong. ch. and so.	25 00
Gilmanton Iron Works, m. c.	2 00
Laconia, An indiv.	10 00
Rochester, Cong. ch.	31 00—58 00
Sullivan co. Aux. So. E. L. Goddard, Tr.	
Newport, Avails of Carpenter Fund by	
D. B. Chapin, wh. cons. BENJAMIN M.	
GILMORE an H. M.	100 00

1,048 11

DONATIONS,

RECEIVED IN DECEMBER.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.	
Durham, Rev. J. Flak,	1 50
Waterford, m. c. 22; Mrs. H. 5;	27 00—28 50
Kennebec co. Conf. of chs. B. Naon, Tr.	
Augusta, South cong. ch. and so.	329 63
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bristol, 2d cong. ch. m. c.	10 00
Bath, Week st. ch. m. c.	10 51
Waldoboro', Cong. so. 17; la.	

VERMONT.	
Addison co. Aux. So. A. Wilcox, Tr.	
Cornwall, Cong. ch. 37,75; m. c.	
11,70; s. s. 5;	54 48
Middlebury, Cong. ch.	5 39
Ripton, Cong. ch. 9; A. H. 1;	10 00
Shoreham, do.	40 00—110 00
Caledonia co. Conf. of chs. E. Jewett, Tr.	
Hardwick, Cong. s. s. 29; Mrs. A. S. 4;	33 00
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, Mrs. Sarah Rhodes,	
dec'd,	60 00
Colchester, C. F.	5 00
Essex, Cong. ch. m. c. 10; juv.	
miss. asso. 10; L. C. B. 2; H.	
D. B. 2; a friend, 5;	28 00—93 00

Franklin co. Aux. So. C. F. Safford, Tr.	
Montgomery Centre,	75
St. Albans, A friend,	10 00—10 75
Orange co. Aux. So. L. Bacon, Tr.	
Fairlee, Mrs. P. C. B.	3 75
Orleans co. Aux. So. H. Hastings, Tr.	
Craftsbury, Cong. ch. m. c. 25; la.	56 00
21; Rev. J. N. Loomis, 10;	
Greensboro', Cong. ch. and so.	45 50
32,15; m. c. 13,35;	
Westfield, Cong. ch. and so.	16 00—117 50
Rutland co. Aux. So. J. Barrett, Tr.	
Castleton, Cong. ch. and so. m. c.	43 34
Chittenden, m. c.	2 00
Clarendon, do.	8 95
Rutland, do.	28 05
West Rutland, Mrs. Catharine	
Pratt to cons. LEANDER S. PRATT and	
Walker an H. M.	100 00—182 54
Washington co. Aux. So. G. W. Scott, Tr.	
Waterbury, J. G. Stinson, wh. cons.	
FREEMAN WALKER of Stratford an H.	
M. 100; Cong. ch. and so. wh. cons.	
Rev. SEPTIMIUS ROBINSON an H. M.	154 25
54,25;	
Windham co. Aux. So. F. Tyler, Tr.	
W. Brattleboro', Cong. ch. and so. m. c.	70 14
25,14; Centre ch. and so. m. c. 45;	
Windsor co. Aux. So. J. Steele, Tr.	
Windsor, Mrs. S. Skinner,	778 93

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
E. Falmouth, Dea. Hatch,	5 00
Sandwich, 1st cong. ch. and so.	40 00
South Wellfleet, Cong. ch.	4 40—49 40
Berkshire co. Aux. So. H. G. Davis and	
G. L. Gager, Trs.	
Pittsfield, 1st cong. ch. and so.	
gent. 171,50; la. 163,08; m. c.	558 88
224,30;	
Stockbridge, Cong. so. m. c.	50 00
W. Stockbridge, Centre, s. s.	1 14
Williams College, m. c.	8 50—518 29
Boston, S. A. Danforth, Agent,	
(Of wh. fr. a friend, by J. Tappan, 6; a	908 69
lady, 2.)	
Essex co. North, Aux. So. J. Caldwell, Tr.	
Newburyport, 3d ch. 97,85; m. c.	
17,67; little girl, 1;	116 52
Ipswich, 1st cong. ch. and so.	169 03—225 53
Essex co. South Aux. So. C. M. Richardson, Tr.	
Manchester, Cong. ch.	17 28
South Danvers, A little girl, for	
hea. chil.	1 00—18 28
Essex co.	
Lynn, 1st cong. ch. and so. Sab.	
bath gift so.	141 18
Salem, Tab. ch. m. c.	25 62—166 80
Hampden co. Aux. So. C. O. Chapin, Tr.	
Springfield, Charles Merriam, for Chi-	
nese m. 1,000; a friend, to cons. FRANK-	1,100 00
LIN FIELD an H. M. 100;	
Hampshire co. Aux. So. S. W. Hopkins, Tr.	
Amherst, 1st par. gent. and la.	
benev. so. 228,25; m. c. 194,08; 324 93	
Easthampton, 1st ch. la. 42,50;	
Payson ch. coll. and m. c.	204 77
164,57;	
Granby, Cong. ch. 194; la. 57,41; 161 41	
Holyoke, 2d cong. ch. m. c.	48 00
Northampton, let do. m. c. 92,11;	
la. 77,07; Edwards ch. gent.	309 58
86,90; la. 26,02; m. c. 26,18;	
North Hadley, Cong. ch. m. c.	42 27
Prescott, Mrs. A. Blackmer, for	
fem. sem. at Beirut,	30 60
South Amherst, Cong. ch. m. c.	16 00
Southampton, Cong. ch. 32,31; la.	
benev. asso. 27,49;	59 51
Westhampton, La.	13 45
Williamsburg, 1st cong. ch.	116 88
Worthington, Cong. ch. and so.	
80,07; la. 30,46; m. c. 37;	147 53—1,474 33
Harmony Conf. of cha. W. C. Capron, Tr.	
Coll at ann. meeting,	17 00
Grafton, Evan. Cong. ch. and so.	

to cons. LEANDER S. PRATT an	
H. M.	100 00
Westboro', A friend,	5 00—122 00
Middlesex North and vic. C. Lawrence, Tr.	
Fitchburg, Calv. cong. ch. m. c.	16 65
Middlesex South.	
Concord, Ortho. ch. 40; a friend,	50 00
10;	
Wayland, Evan. cong. ch. coll. and	64 33—114 33
m. c.	
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.	
Dorchester, 3d ch. a friend,	20 00
East Medway, Ch. and so. m. c.	20 66
Franklin, Cong. ch. and so.	27 75
Milton, Evan. do. a bal.	10 00
Roxbury, Eliot ch. m. c.	16 45
South Dedham, Cong. so. coll. and	
m. c.	28 06
W. Roxbury, South evan. ch. m. c.	
19,48; s. a. class, 2,16;	21 64—144 56
Palestine Miss. So. E. Alden, Tr.	
Bridgewater, Scotland ch. m. c.	7 00
Pilgrim Aux. So. J. Robbins, Tr.	
Marshfield, 1st ch. m. c.	15 35
Taunton and vic. Aux. So.	
Berkley, Fem. cent. so.	17 10
Worcester co. Central Asso. W. R. Hooper,	
Tr.	
Worcester, 1st ch. and so. gent.	
142,50; la. 134; m. c. 253,69;	
Centre ch. gent. (of wh. to cons.	
Dr. SAMUEL F. GREEN, of Cey-	
lon, an H. M. 100;) 446,25; la.	
234,65; m. c. 239,10; Union ch.	
gent. 75,75; la. 69,63; m. c.	2,375 10
530; Salem st. ch. gent. 89,50;	
la. 36,30; m. c. 143,73;	953 30—1,421 80
Ded. prev. ask.	
Worcester co. North, B. Hawkes, Tr.	
Attel, A friend,	8 00
Phillipston, Rev. S. W. B.	5 00—13 00
	6,431 36
Charlestown, 1st ch. and so. m. c. 75;	
Chelsea, Broadway ch. m. c. 31,25; E.	
Cambridge. Evan. cong. ch. m. c. 9,77;	
Lawrence, Central ch. 16,06; Lowell,	
John st. ch. 72,37; H. Bartlett, 10; Mrs.	
Mary Bartlett, 15; Malden, La. benev.	
so. 52; m. c. 49; Medford, 3d cong. ch.	
5,82; Newton Cent. Cong. ch. and so.	
29,63; North Haverhill and Plaistow	
cong. ch. and so. to cons. NATHANIEL	
KELLY an H. M. 100; Reading, R. P.	475 79
10;	
	6,907 15

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. L. M. Shepard, Tr.	
Bridgeport, 1st cong. ch. and so.	46 65
Huntington, Gent. 30,34; la.	
30,53;	60 67—106 92
Fairfield co. West, Aux. so. C. Marvin, Tr.	
Darien, Cong. ch.	40 75
Greenfield, do.	60 61
Greenwich, A friend, 100; 2d cong.	
ch. 20;	120 00
Long Ridge, Cong. ch. m. c.	8 45
Stamford, Cong. ch.	152 25—382 06
Hartford co. Aux. So. A. W. Butler, Tr.	
Bristol, La.	46 28
East Avon, Gent.	21 50
East Windsor Hill, Ch. in Theolog.	
Ins.	42 23
Hartford, A friend, for Armenian	
m. 1,176 67; a friend, by Dr.	
Hawes, 5; Centre ch. (of wh.	
fr. Calvin Day to cons. Mrs.	
MARY S. TALCOTT an H. M.	
100;) 214; m. c. 11,50;	1,407 17
Simsbury, Cong. ch. and so.	50 25—1,567 63
Hartford co. South, H. S. Ward, Tr.	
Eastbury, m. c. 90; la. 25,04;	45 64
Glastenbury, Gent. 208,50; la.	
163; (of wh. fr. Edward A. Hub-	
bard and Mrs. A. K. Hubbard,	
to cons. Mrs. AMELIA K. HUB-	
BARD an H. M. 100;) m. c. 50; 461 50	

	Kensington, m. c.	8 00
-122 00	Middletown, 1st so. Mrs. P. and daughter, 1; bal. of coll. fr. estate of E. B. Tompkins, 25,75;	36 75
16 65	New Britain, South ch.	300 00
	Newington, 71; coll. 49; young la. Eunice so. 41,93;	161 03
-114 33	Rocky Hill, Cong. ch. and so. to cons. THOMAS D. WILLIAMS an H. M.	102 30
	South Glasterbury, 22 84	
	Southampton, T. D. Whittlesey, 20 00-1,147 45	
	Litchfield co. Aux. So. G. C. Woodruff, Tr.	57 75
-144 56	Bridgewater, 71	10 00
7 00	Cornwall, Miss M. P.	42 50
15 35	Terryville, Cong. ch.	67 41
17 10	Torrington, 65,16; s. s. 2,25;	23 00-300 66
	Winchester, Centre,	
	Middlesex Assn. E. Southworth, Tr.	
	Chester, Gent. and la. 115,77; m. c. 26,50;	140 35
	Deep River, m. c.	64 00
	East Haddam, 1st cong. so. gent. 20; la. 26,11;	40 11
	Hadyrne, s. s.	14 00
	Killingworth, Gent. 23,19; la. 30,45; m. c. 28;	81 64
	West Chester, Cong. ch. and so.	29 00-375 11
	New Haven City Aux. So. F. T. Jarman, Tr.	
	New Haven, Lyman L. Squire to cons. LYMAN F. SQUIRE an H. M. 100; E. Benjamin to cons. Mrs. EDWARD STRONG and Mrs. WILLIAM H. WHITTEMORE H. M. 200; Centre ch. 533; united m. c. 12,25; Court st. ch. m. c. 4,82; South ch. m. c. 8,35; 3d cong. ch. 151,74; young la. Madura so. for sup. of two girls at Madura, 20;	1,030 16
-421 80	New Haven co. East, F. T. Jarman, Tr.	
	Durham, Rev. D. Smith,	3 00
-13 00	Madison, Married la. miss. so.	33 00
-431 36	Meriden, Centre ch.	37 00
	North Branford, Cong. ch. 30,70; a friend, 50;	80 70
	North Haven, Cong. ch.	42 06
	Wallingford, 62 34-256 10	
	New Haven co. West, A. Townsend, Jr., Tr.	
	Bethany,	37 00
	Birmingham, Cong. ch. 132; disc. 33c.	131 67
	Hamden, Mt. Carmel,	59 00
	Hamden Plains,	92 90
	Milford, 2d so. (to cons. AMOS S. BRISTOL an H. M. 100.)	125 02
-175 79	Orange, A. bal.	1 00
-207 15	Waterbury, 1st so. m. c.	44 00
	Woodbridge,	50 00-540 59
	New London and vie. and Norwich and vie. C. Butler and F. A. Perkins, Trs.	
	Franklin,	24 69
	Griswold, 1st so.	61 66
-106 92	Groton, Cong. ch. and so. m. c.	51 00
	Lebanon, Exeter so. m. c.	20 11
	Lisbon, Newent so.	7 75
	Montville,	60 00
	New London, 1st cong. s. s. Miss L.'s class,	8 50
-182 06	Norwich, 1st so. 43,78; la. 72; m. c. 65; 2d so. gent. 219,50; la. 184,37; 3d and Main st. m. c. 44,18; Main st. ch. la. 65,13;	
	Rev. Mr. M. 10;	701 96-638 58
	Windham co. Aux. So. J. R. Gay, Tr.	
	Canterbury, 1st so.	49 85
	Manassah, 1st ch. and so. gent. 84,13; la. 63,22; m. c. 24;	171 35
	Plainfield, Gent. 28; la. 46,50; m. c. 23,30; juv. asso. 2,20;	100 00
	Thompson, Gent. 81; la. 65; m. c. 11,05; (of wh. to cons. CHARLES BROWN an H. M. 100.) Miss SALLY TOWN wh. cons. her an H. M. 100;	257 05-578 35
-67 63		7,135 69
	Legacies.—East Hartford, Mrs. Hannah Bigelow, by C. H. Northam, Ex'r,	2,530 65
		9,656 27

RHODE ISLAND.

Little Compton, O. W. 10; Warren, indiv. 9; 19 00

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch.	
C. S. Little, New York, Tr.	
Brooklyn, Middle R. D. ch.	17 62
Flatbush, R. D. ch. 52; do. 25,33;	90 33
Hyde Park, R. D. ch.	15 67
Jamaica, A. friend,	8 00
Saugerties, R. D. ch.	22 88
West New Hempstead, R. D. ch.	17 71-169 19
Geneva and vie. G. P. Mowry, Agent.	
Albion, Pres. ch.	77 81
Elbridge, do.	76 00
Geneva, Fem. miss. so.	25 00
Hammondsport, Pres. ch.	25 00
Holley, Pres. s. s.	10 00
Newark Valley, Rev. Mr. Ford, wh. and prev. dona. cons. MARCUS FORD, 2d, an H. M.	50 00
Niagara Falls, Pres. ch. (of wh. to cons. Rev. ALEXANDER MCCOLL an H. M. 50.)	123 00
Northville, m. c.	10 00
Preston, Rev. Mr. K. and wife, 10;	
Mrs. L. P. 5; Mrs. A. P. 5;	20 00-416 81
Greene co. Aux. So. J. Doane, Tr.	
Catskill, Pres. ch. coll. and m. c. 136,71; a friend, 50; E. B. Day, 25;	311 71
Monroe co. and vie. E. Ely, Agent.	
Honeoye Falls, Pres. ch.	20 00
Rocheater, W. Slocumb,	10 00
Sweden, F. Sutphen,	25 00-55 00
New York and Brooklyn Aux. So. A. Merwin, Tr.	
(Of wh. fr. West pres. ch. Scudder miss. so. 232,55; John D. Dix, wh. cons. Rev. R. W. CHIDLAW of Ohio, an H. M. 50; Rev. William Patton, D. D. (of wh. to cons. Rev. GEORGE D. CULLER of Edinburgh, Scotland, an H. M. 50.) 100; Brooklyn, G. Carpenter, 50; S. C. Hills, wh. and prev. dona. cons. Mrs. MARIA L. HILLS an H. M. 50; Armstrong juv. miss. so. for Mrs. Bridgman's sch. 25; for schs. at Madras, 50; for Miss Fiek's sch. 25; for a girl in Miss Agnew's sch. Ceylon, 20; wh. cons. Miss CORDELLA WARNER an H. M. 50; South pres. ch. s. s. miss. so. for Galoon m. 50; s. s. 10; Smith st. miss. s. s. 10; Z. S. E. 400; Plymouth cong. ch. 262,28.)	1,772 96
Otsego co. Aux. So. D. H. Little, Tr.	
Cooperstown, Pres. ch. 67,51; m. c. 27,12; fem. miss. so. 15; to cons. Miss EMMA FULLER an H. M.	109 63
Washington co. Aux. So. A. Eldredge, Tr.	
Whitehall, Pres. ch. s. s. juv. miss. so. to cons. Mrs. MARY SKINNER of Fort Ann an H. M.	100 00
	2,835 32
Alleghany Res. Mrs. H. 5; Arkport, C. H. 10; Aurora, 1st ch. m. c. wh. cons. Rev. P. J. BURNHAM an H. M. 50; Babylon, Mrs. M. A. C. 10; Binghamton, Mrs. H. Mather for Mary D. Mather, Ceylon, 15; Camden, cong. ch. 27; Champlain, Miss P. F. H. (of wh. for debt, 5) 5; Eaton, a friend, 10; Florida, pres. ch. two mems. 5; Galway, young la. miss. so. 10,25; Glens Falls, pres. ch. 25; Hastings, R. D. ch. s. s. 14,52; Haverstraw, 1st pres. ch. 24,50; Homer, Cong. ch. 175; la. so. wh. cons. Mrs. ELIZABETH S. HICKO an H. M. 100; Ithaca, 1st pres. ch. 77,29; Livonia, cong. ch. 31; Lyons, pres. ch. m. c. 4; Marietta, a friend, 5; Meredith, cong. ch. 7; Mt. Sinai, cong. ch. s. s. 1,50; Palmyra, 45; disc. 25c.; Princetown, D. Elder, 15; Southampton, Mrs. L. H. B. 1; South East, R. L. B. 3; Spencerport, 1st cong. ch. 26; Troy, 1st pres. ch. 50; Upper Aqueduct, cong. ch. 70; Volney, coll. 2;	826 53
	3,672 15

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. B. Little, Tr.	
Bergen, E. D. ch. m. e.	54 50
Hartington, R. D. ch.	40 56
New Brunswick, 2d do.	60 00
New Durham, Chrl. of A. W. D.	1 24
Easton, 3d R. D. ch. chil. prayer meeting	1 00
Six Mile Run, P. Cortelyou,	50 00
C. F. B. 25; Bridgeton, Q. G. Elmer, 20; Morristown, 1st pres. ch. coll. and m. e.	207 00
207 00; Newark, J. Haines, 50; Mrs. Halsey, for Mr. Jessup, 20; South Park pres. ch. 37 26; New Vernon, W. H. 1; West Bloomfield, pres. ch. 72 26;	433 57

PENNSYLVANIA.

Abington, Pres. ch. for Mr. Jessup, 13; Equinunk, A. M. Hull, 20; Garland, pres. ch. 1; Philadelphia, J. Constable, 20; Mrs. M. 2; 3d pres. ch. L. C. Gaw, 50; R. W. Davenport, 20; C. Robb, 20; S. W. 10; W. T. 10; A. W. 10; S. T. 10; G. Y. 10; B. W. 10; indiv. 68 75; m. e. 49 55; Indep. pres. ch. Mrs. Chambers, 25; 1st pres. ch. m. e. 273 81; T. Biddle, 20; Pittsfield, pres. ch. 1; Shirlingsburg, J. Brewster, 100;	744 21
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DELAWARE.

New Castle, Fem. aux. so. 38; a friend, for Jane Block, Ceylon, 20;	58 00
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SOUTH CAROLINA.

Charleston, R. W. B. 7; 3d pres. ch. a. a. for China, 50;	57 00
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OHIO.

By G. L. Wood, Tr.	
Columbus, Cong. ch.	2 00
Columbus, 2d pres. ch. m. e.	24 61
Cincinnati, A friend, 25; D. R. 20; 1st ortho. cong. ch. m. e. 12 50; Rev. Dr. A. 10;	67 50
Granville, Cong. ch. 84 78; Mr. and Mrs. G. B. Johnston, 50; 134 78	
Moscow, Pres. ch. m. e.	5 00
Pataaskala, South Park pres. ch. 14 85	
Walnut Hills, Lane sem. ch. m. e. 6 78; a. s. 50; E. F. F. 6;	64 78

313 50

Ded. disc.

By T. P. Handy, Agent.	
Atwater, Ch. and so.	33 70
Dover, Cong. ch.	13 00
Cleveland, T. P. Handy, to cons. ABRAHAM B. HALL of Geneva, N. Y. an H. M. 100; Miss H. N. M. 5; 1st pres. a. s. 10;	115 00
Franklin Mills, Ch.	15 00
Geneva, C. T.	10 00
Huron, C. H. Taylor,	22 00
Painesville, E. Hitchcock,	50 00
Parma, Ch. and so.	3 29
Willoughby, Fem. sem. young la. miss. asso. to cons. Miss HOKANA B. TENNEY an H. M.	100 00

362 99

Ded. disc.

Cleveland, W. H. 1; Defiance, 1st pres. ch. 1 45; Harnar, Miss E. Hart, 14; Kelloggville, T. P. 1 75; Marietta, juv. miss. so. 4 20; Windham, T. W. 5; Xenia, S. W. F. 4;	31 50
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704 98

Legacies.—Chester, Mrs. M. Bates, by Rev. R. Cos, (prev. rec'd, 266.)

5 00

709 98

INDIANA.

Bourville, Ohio Township, cong. chs. 14; Logansport, 2d pres. ch. 25 25; m. e. 9 15; juv. miss. so. 2;	33 40
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ILLINOIS.

Aurora, 10; Chicago, Bethel s. a. 25 60; Como, cong. ch. 1; Galesburg, Little friends, 6; Geneva, M. H. Merriman, 20; 1st cong. ch. and so. 45; Lameille, cong. ch. 5 30; s. a. 1; Northville, s. a. 6; Pinckneyville, Rev. S. Ward, 5; pres. ch. m. e. 1 15; Rockford, 2d cong. ch. a. s. for ed. of a child in China, 12 50;	140 05
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WISCONSIN.

Columbus, 1st pres. ch. m. e. 4; M. Dean and C. Adams, 1 25; Delavan, cong. ch. m. e. 23; Fort Atkinson, cong. ch. m. e. 7; Fulton, 1st cong. ch. 9; Milwaukee, 1st pres. ch. 80 41; Shullsburg, cong. ch. 20;	144 66
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MICHIGAN.

Allegan, Pres. ch. wh. cons. Rev. JOSEPH A. RANNEY an H. M. 50; HENRY A. BOOTH, wh. cons. him an H. M. 100; Grand Haven, Dutch R. ch. 5 75; Litchfield, cong. ch. 14 60; Medina, cong. ch. 18 88; s. a. 4 28; Monroe, pres. ch. 50 52; Paw Paw, pres. ch. 7 50; Raisin, 1st cong. ch. 20;	371 73
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MISSOURI.

St. Joseph, J. Cary,	10 00
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LOUISIANA.

New Orleans, Prytania st. pres. ch. juv. miss. so.	25 91
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ALABAMA.

E. H. R.	50
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IN FOREIGN LANDS, &c.

Montreal, Can. Amer. pres. miss. asso.	386 73
Sandwich Islands, Missionary chil. so. for Micronesian m.	500 00
Shipton, C. E. Collec. by A. Martin,	14 75
St. Catharines, C. W., Amer. pres. ch. 51; G. Sampson and son, 20; a. s. for sup. of a girl in Miss Flak's sch. Oromiah, 18;	89 00

Legacies.—Sandwich Islands, Mrs. S. L. Andrews, by A. Thurston,

100 00

1,092 43

Donations received in December,	24,136 73
Legacies,	2,635 65

26,772 38

GR TOTAL from August 1st to December 31st,	\$86,011 53
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CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in December,	\$779 62
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DONATIONS IN CLOTHING, &c.

Derby, Vt. A box, fr. la. sew. so. of cong. ch. for Mr. Gleason, Lower Cattaraugus,	25 00
Franklin, N. H. Clothing fr. Mrs. A. W. Stone, for Dakota m.	
Granville, O. A box fr. la. sew. chr. for Mr. Sturges, Micronesian m.	85 40
Pawtucket, Ms. 154 reams of paper, fr. a friend,	40 75
Pittsfield, Vt. A box fr. la. benev. so. for Mr. Ranney and fam. Ober m.	30 00
Unknown, 1 doz. ladies' Cashmere mittens and woolen under sleeves, fr. a friend.	